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Evangelical Visitor - September 22, 1919 Vol. XXXII. No. 18.

V.L. Stump

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EVANGELICAL VISITOR

D H Bert
1211 N Olive St.
1-20

ALL FOR JESUS.

My place in life may be but small.
I ask not that it larger grow;
But only that my Christ, my All
May thru my life His beauty show.

Oh, for a life so full of grace
So full of God's own grace
That others it may lift above
The changing scenes of time and place.

Whate'er of joy or sorrow sore
This old world yet must see,
I'll hope, I'll pray for nothing more
Than this my aim to be:

To live my life each day
A beacon light to those who plod
Life's path; and point the way,
Across the plains, to God.

S. P. Stump.

A BI-WEEKLY PERIODICAL

EARNESTLY CONTENDING FOR THE FAITH ONCE
FOR ALL DELIVERED TO THE SAINTS.

NOTICE TO POSTMASTERS:—Send notices of change
of addresses to V. L. Stump, Nappanee, Ind.

OUR MOTTO

Hab. II: 14-Psa. XX, 7.

Vol. XXXII.

SEPTEMBER 22, 1919.

No. 18.

BEG YOUR PARDON.

In the Aug. 25, issue of the Visitor two incomplete sentences appeared in the article entitled "The Master Builder." Following this we give the corrected paragraph. We realize that in the last two numbers of the paper there have been a good many mistakes and we are ready to take our share of the blame for this. We are not inclined to excuse ourselves for this either, but were not able to be at our work as we would have liked on account of a tent meeting some 14 miles from our home under the auspices of the H. M. B. for which we were in a measure responsible. We were also deprived of some of our usual help in proof reading and the result has been clearly seen. It still remains true however that after the proof reading is correctly done mistakes creep in before it finally goes to press.

II. "There is no beauty to excel that of harmony in diversity. The delightful symmetry and grace of God's natural creation are infallible witness to the fact; and just as truly does His spiritual creation give proof of the same. How beautiful the great architect has planned it all! Though the individual stones do not fit perfectly each to each, yet there can be no unpleasant rubs or isolating gaps in the walls of His Church. Every crevice is filled and every annoyance smoothed by the one perfect mortar of divine love."

A NEW MISSION POINT.

Bro and sister Levi F. Sheets formerly of Florin, Pa., have moved to Mill Hall, Pa., in the vicinity of Eld. B. F. Long and expect to do mission work there. Brother Sheet's wishes his friends to know that he is still printing tracts and that they may be ordered from him at that address.

WANTED.

To secure the services of a sister 25 to 35 years of age to do house work in a family of four. Write to S. G. Engle, Philadelphia, Pa.

LOVE FEASTS.

CANADA.

Bertie, ----- Oct. 27, 28
Waterloo, ----- " 27, 28
Howick, ----- Oct. 4, 5
Wainfleet, ----- " 11, 12

MICHIGAN.

Merrill, ----- Oct. 11, 12
Mooretown, ----- " 18, 19
Carland, ----- " 25, 26

Michigan district business meeting will be held Monday October 27.

NEW YORK.

Clarence Center ----- Oct. 4, 5,

OHIO.

Richland and Ashland Dis't Oct. 4, 5,
Souderton, ----- Oct. 18, 19,
Reich's church Donegal Dis't, Saturday
evening ----- Oct. 18.

PENNSYLVANIA

Martinsburg, ----- Oct. 11, 12
Montgomery church, ----- " 15, 16

Services begin in the forenoon. Trains will be met at Greencastle on the fifteenth, Cumberland Valley Railroad.

Communion Services.

Manheim Pa., M. H. ----- Nov. 22
Mastersonville, Pa. M. H., ----- Nov. 1

DESTROYED BY FIRE.

Brother Walter Taylor of Owosso, Mich., we are informed, has lost all his grain and hay and other articles in a fire which burned the barn to the ground on the place he is living just recently. We are informed that material help here would not come amiss.

* * *

"We shade our eyes with our hand to shut out the glare of the strong daylight when we want to see for away. God thus puts, as it were, His hand upon our brows, and tempers the glow of prosperity, that we may take in the wider phases of His goodness. It is a common experience that, looking out from the gloom of some personal affliction, men have seen for the first time beyond the earthplane, and caught the glimpses of the Beulah Land. Let us not shrink from the hand which we know is heavy only with blessing."

SPECIAL NOTICE.

The Examining Board kindly asks the brethren and sisters who have received the Examination Blanks, to properly fill out the recommendation which accompanies the Blanks. This was decided by General Conference, 1919.

Instructions are found in General Conference Minutes, Page 20, Sec. 2 and page 21, Sec. 6.

If any Bishops, Ministers, Missionaries (home or foreign), or Orphanage workers have failed to receive blanks, they should inform the Secretary of the Examining Board, who will forward them immediately.

L. O. Musser,

Sec. Ex. Board.

SPECIAL NOTICE.

After this date all renewals to the Visitor are \$1.50 per year. The price of the paper has not advanced very much and certainly not in proportion to the increase in size and the cost of publication.

There are just a very few who it seems cannot afford to pay for the paper. In order to be able to send the paper to those who are poor and unable to pay for it, it will be necessary that the benevolent fund be replenished from time to time as the Lord lays it on your heart.

IF YOU WISH ONE OF THE NEW 1920 CALENDARS add \$.25 to your subscription renewal when sending it in.

SEND YOUR RENEWAL TO THE EVANGELICAL VISITOR, NAPPANEE, IND.

SONGS BOOKS.

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Cloth Edition only, single copies 40 cts each.

Lots of fifty or more, 37 cts each.

Spiritual Hymns of B. in C. Revised.

Limp Cover edition, single copies 15 cts each.

Lots of fifty or more 12½ cts each.

Cloth Board Cover single copies 35 cents each.

Lots of twelve or more 30 cts each.

These books are not prepaid, (carriage charges extra). Spiritual Hymns Revised can be ordered of M. L. Hoffman, Abilene, Kans., and both editions of J. A. Climenhaga, Grantham, Pa.

EDITORIAL

THERE are some who believe they have reached the higher ranges of Christian experience, who seem inclined to cease affiliating with their former associates in Church service, and to mingle only among those whose views coincide with their own. Instead of remaining in their former companionship, and with their added light and experience, seek to conduct others into the land of promise which they have found, they draw the line of separations, and alienate those who greatly need their help. This is not the Christ-like spirit. Heavenly companionship was dear to the heart of the Lord Jesus, and it would have been continued exquisite joy to Him to have remained in such an atmosphere and with such surroundings. But what would have become of us, if He had chosen to continue in the select associations of heaven? It was just like Him to come and pour Himself out in the effort of making known what He has in store for us.

Greater love, richer grace, higher attainment should increase our holy enthusiasm an effort to bring to others the rich enjoyment we possess. In one sense, Christ was separate from sinners; but He mingled with all classes, and like bees around a pot of honey, the people thronged around Him, and He delighted to minister to their needs.

Every converted soul, whatever grade of grace he may enjoy, belongs to the Father's household, and should have the help and tender sympathy of all the family. One in Christ, whether babes, young men or fathers.

* * *

"Life is a stewardship and not an ownership; a trust and not a gift. With a gift you may do as you please, but with a trust you must give an account. It must be administered so as to meet the approval of the Great Judge."

* * *

A Clean heart.

As sanctification means cleansing, to be sanctified wholly is to be cleansed throughout, in every faculty and power of the soul, and to be cleansed thoroughly. The mind, will, affection, conscience, imaginations, desires—all are made clean. Evil tempers, such as pride, envy, jealousy, petulance, censoriousness, are slain and cast out, giving large room for the development of love, meekness, gentleness, kindness, forbearance, patience, and sweetness. The mind that was in Christ takes the place of the mind of selfishness. The love of Christ triumphs over love of the world. The gentleness of Christ makes the sanctified strong, clothing him with whatsoever is lovely and of good report, making it impossible for him to be morose or sour. There is beauty in the sanctified life which is always attractive. It never

repels by assumed graces. It "vaunteth not itself." It never treats contemptuously the attainments of others. When every thought is brought into "captivity to the obedience of Christ," envy and strife expire. The life of such a one becomes a song of praise and proves itself a benediction. It is broad, generous, noble; is a life of faith, steady, unfluctuating, ever rising to wider horizons, and leading onward to new experiences in the knowledge and love of God. He who is thus sanctified is surely nearing the state of Christian perfectness, nay, may we not assume that ordinarily he is perfect in love and filled with the Spirit? He is "dead indeed unto sin and alive unto God through Jesus Christ our Lord."—**Bish. Merrill, in the Family Herald and Weekly Star.**

* * *

"What are the conditions for the reception of the Holy Spirit in Pentecostal measure? Putting away everything that hinders, casting aside every doubtful thing; then a full, whole-hearted surrender to God in Christ Jesus, embracing His will at all costs, and then a determined march spiritually to the upper room at Jerusalem, and a determined abiding there until you receive—these are the conditions. Cut this out, and put it in your Bible, it may help you in dealing with others—or yourself."

"The highest Christian life must have at least three dimensions, depth, height and breadth. It must begin with surrender, consecration, crucifixion, self-effacement. It must aim at nothing less than the very life, holiness and righteousness of Christ. And it must attain this not by our efforts, but His all-sufficiency and indwelling. How wonderful it all is. So high, so divine, and yet so easy, so possible for weak, sinful men, the gift of God, the inworking of the Spirit of Christ. And when we have received it, we must begin to give it. And our blessing finds its consummation and perfection in a life of useful service, sacrifice and love."—Sel.

* * *

Glory.

There are lumps of glory. There are flashes of glory. There are sugarplums of glory, and there are steady and deep streams of glory. They warm, they comfort, they instruct, they warm if need be, refine and purify as these may be required. They keep the spirit refreshed, and bearing fruit from the fruit-bearing Tree of Life that grows in the Garden of our God. There is a place for each of us to live where these happy experiences of glory pass along. It is the place of carefulness in victory, of constancy in obedience, of faithfulness in faith, of meekness in sensibility, and of patience in suffering. It is the common dessert of the table of the Most High, when He sups with us and we with Him. In fact, unlike most of other tables, we may healthily "eat between

(Continued on Page 8.)

= CONTRIBUTIONS =

HOLINESS AND EMPOWERMENT.

J. R. Zook.

Part. II.

Can One Who is Born of God Have the Carnal Mind?

"Brethren, I could not speak unto you as unto spiritual but carnal, as unto babes in Christ. I fed you with milk, not meat; for ye were not able to bear it, nay not even now are ye able; for ye are yet carnal; (now Paul proves his conclusion by referring to their fruits) for whereas there is among you jealousy and strife are ye not carnal, and walk after the manner of men" (worldly men). (I Cor. 3:1-2-3.) "A double minded man is unstable in all his ways." (Jas. 1:8.) "Purify your hearts ye double minded." (Jas. 4:8.) "Having these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (II Cor. 7:1.) All these references are made to believers, who most assuredly had experienced the new birth.

Whenever, and wherever we find the fruits of carnality, we invariably conclude the carnal mind must exist. Have the cause removed and the effects will cease. Sanctification, when complete in its relative sense, removes the cause. Here is one of Paul's benedictions—"the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire without blame at the coming of our Lord Jesus Christ." Many more Scriptures could be brought to bear on this branch of the subject, but we will forbear, seeing that these references place the fact, that babes in Christ have a carnal mind, so far beyond dispute.

Are we free from all these: Pride, avarice, jealousy, envy, hatred, malice, self-will, evil thoughts, jesting, joking, heresy, hypocrisy, lying, adultery, fornication,

sedition, evil surmising, doubtings, impatience, fear that has torment, and such like? Sanctification, when completed relatively, will cleanse us from all these things, and produce conditions favorable for the fruit of the Spirit, which is—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.

What Sanctification Does Not Do.

It does not give us absolute perfection. It does not place us beyond physical and intellectual infirmities. It does not make us infallible in judgment, and accomplishment; but it positively does improve.

These infirmities are no sin to us because there are no provisions made for their elimination in this earth-life; they are upon us as a result of sin, but are not reckoned against us as sin; for "Christ took our infirmities and bore our diseases." (Matt. 8:17.)

Who would dare to say that it is a sin to die? Or to suffer the infirmities of old age? Who would be so erroneous as to argue that a man is a sinner because he is a poor mathematician, or grammarian, making undesignedly mistakes in the same? James says, "to him that knoweth to do good and doeth it not, to him it is sin." This rule that applies to sin by omission must surely also apply to sins by commission. This is undeniably the only scriptural hypothesis: If I should ignorantly, unknowingly, and unintentionally pass by an opportunity to do good it would be no sin, only "to him that knoweth to do good and doeth it not, unto him, it is sin." And if I should unknowingly, ignorantly, unintentionally make a mistake in doing something, it is no sin. But if I should discover later that I have made a mistake and yet justify myself in it, then it would become a sin to me. This beautifully, elucidates Jno. 5:17, where he says, "all

unrighteousness is sin. "Paul prayed to have some infirmities removed, but God said to him, "My grace is sufficient for thee; for my strength (or power) is made perfect in weakness." Then said Paul, "most gladly therefore will I rather glory in my infirmities (or weaknesses) that the power of God may rest upon me."

Could Paul glory in sin? No; a thousand times, no. But he could and did glory in infirmities, because infirmities are no sin, and God uses them to demonstrate his power.

How could God have demonstrated his power on the day of Pentecost had the illiterate fishermen been educated in all the languages of that day? But through their illiteracy, their infirmity, God was greatly glorified through the demonstration of his power. The people were confounded, because that every man heard them speaking in his own tongue. Their illiteracy was an infirmity, but no sin. Again, how could God's power to heal be demonstrated if there were no sickness nor physical deformities? The disciples asked Jesus saying, Master, did this man sin or his parents that he was born blind? Jesus answered, neither has this man sinned nor his parents; but that the works of God might be manifest in him." His blindness was an infirmity, but no sin.

"AND HOLINESS."

LEWIS BERG.

If it is true that. "Without holiness no man shall see the Lord, why do we notice so much unconcern, indifference and even opposition against a matter of so great importance.

Oneness of heart and mind is implied in Christ by putting on Christ, having the mind of Christ. "That Christ may dwell in your heart by faith." Such a state, or condition is the result of the baptism of the Holy Ghost. Holiness is heart purity. Freedom from all impurities is the standard. "Be ye

holy for I am holy." "Blessed are the pure in heart for they shall see God." Nothing unclean or that defiles shall enter into the city.

"Blessed are they that wash their robes that they may have right to the tree of life and may enter in through the gates into the city." Something that was typified in the garden of Eden but lost through the fall. Through the fall into sin, satan and depravity simultaneously took the place of God, his law and the Spirit. And mankind became more and more depraved as the law of God became more and more effaced from the heart. So much so that they were completely overcome and bought into bondage by satan and the law of sin. Satan rules and reigns in the hearts of the children of disobedience." The whole world lieth in wickedness," i. e. in the power of the evil one the god of this world. God's purpose in Christ from the foundation of the world was to the end that a redemption and deliverance from this fallen state would be made possible for all that "whosoever will," might be saved. "God so loved the world that He gave his only begotten Son that whosoever believeth in Him, should not perish but have everlasting life." Making it possible to all who believe that Christ and the Father by the Holy Spirit should take up their abode in these bodies of ours that "He might dwell in us and walk in us that we might be sons and daughters saith the Lord almighty." The believer's body is the temple of the Holy Spirit and if any man defile the temple, him shall God destroy.

The blood of animals, typical ceremonies and the law could not do this cleaning up and make the corners thereto perfect. Therefore God could take no real pleasure in them but they were for a typical purpose and served to that end until the time of reformation when God sent forth his Son to be the Savior of the world. "In burnt offering and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come, (in the

volume of the book it is written of me,) to do thy will, O God. "He taketh away the first (the) typical) that he might establish the second, the new covenant by which the corners thereto could be made perfect by the precious blood of Christ and so make peace. And note now the force of the Father's testimony concerning His beloved Son especially in connection with his finished work of redemption. "This is my beloved Son in whom I am well pleased: hear ye Him." God had no pleasure in the death of the sinner and therefore provided salvation for the lost in Christ Jesus. And concerning saved ones, He says, "I have no greater joy than to hear that my children are walking in the truth in Christ in the Holy Spirit." Yes, "Without blame before Him in love." "O worship the Lord in the beauty of holiness: fear before him all the earth." The gospel offer of salvation is universal. Look unto me and be ye saved all ye ends of the earth. The Psalmist David got a glimpse of the true light some time in the history of his life when the Lord showed him his condition by nature. The real remedy and the result or condition following the remedy applied. "Behold thou desirest truth in the inward parts" "And in the hidden part thou shalt make me to know wisdom." One of the chief purposes of Christ was to bring home to the minds of the Jews that which was intended by the law and the shadow, namely, their heart condition and the real remedy needed. They drew nigh unto God with their mouth and with their lips did honor him, but their hearts had they removed far from him. Their ceremonial washing of their faces and hands, cups and platters could not answer for the need of their sin-polluted hearts. They had not the love of God in themselves but a disposition to murder. So Jesus told them and also said, "Thou blind Pharisee cleanse first that which is within the cup and platter, that the outside of them may be clean also." As a natural consequence holy liv-

ing is a result of a pure state of the heart. "A good tree cannot bring forth evil fruit. Neither can a corrupt tree bring forth good fruit." Matt. 7:18. A good man out of the good treasure of his heart bringeth forth good things and an evil man out of the evil treasure bringeth evil things. Matt. 12:35. However "every tree is known by its own fruit. The fruit of the righteous is a tree of life. And he that winneth souls is wise. Profession, prayer, testimony ceremonies and even giving may be only formal. The nominal church is full of unregenerate, lifeless, unholy professors as was the Jewish church. Many of these oppose the higher standard of righteousness and true holiness because it condemns them. Nevertheless the lifting up of the true standard is up to those who show by their lives the result of the washing of regeneration and renewing of the Holy Spirit, shed on us abundantly through our Lord Jesus Christ. The truly saved who "have put off the old man—and have on the new man, which after God is created in righteousness and true holiness" are samples of God's workmanship created in Christ Jesus unto good works which God before ordained that we should walk in them. "Do all things without murmurings and disputings. How often was I caught in this in my time and my heart was left empty especially when disputing in a wrong spirit, often contending sometimes blindly, for something which afterwards proved out to be error. O how much of this is done in our days in a hundred ways. Even by some that profess holiness. May the Lord save us from errors and impart wisdom from above. "That ye may be blameless and harmless the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights to the world. Holding forth the word of life that I may rejoice in the day of Christ that I have not run in vain neither

(Continued on page 11)

DOCTRINAL.

THE LORD'S SUPPER.

JESSE ENGLE.

Part II.

We will now endeavor to further establish the following part of our assertion, viz: That "the supper referred to in John 13, was the same as that referred to by Matthew, Mark and Luke."

Notwithstanding that the former evangelists record the passover by its ceremonial name and signification, the latter only records it by its common name, and acceptance, namely, **supper**: and the passover being eaten in the evening makes it a **supper none the less**. And John calling it a supper does not at all weaken its paschal bearing or signification. By closely examining the following references, the reader cannot help but clearly see that the record of the four evangelists is a record of the same night's occurrence; although the first three gospels relate the import and sacredness of the fulfilling of the Law." Matt. 5: 17. John relates many parts of the circumstances to which none of the others referred, also follows by recording the important bearing of the 14th, 15th, 16th, 17th, chapters, on which the other evangelists are silent. See Matthew 25: 34: "That this night before the cock crow thou shalt deny me thrice." Verse 74-75: "And immediately the cock crew. And Peter remembered the word of Jesus." Mark 14: 30: "That this day, even in this night, before the cock crow twice, thou shalt deny me thrice." Verse 72: "And Peter called to mind the word that Jesus said unto him; Before the cock crow twice thou shalt deny me thrice." Luke 22: 34: "The cock shall not crow this day, before thou shalt deny that thou knowest me." See verse 60 and 61. John 13: 38: "Verily I say unto thee, the cock shall not crow, till thou hast denied me thrice." 18: 27: Peter then denied again; and im-

mediately the cock crew." Observe carefully, John 13: 38 says, "The cock shall **not** crow until thou hast denied me thrice." Remember, this was said on the night of feet-washing and the supper; hence it is clear that it is the same narrative set forth by the four sacred historians, only that the former three give certain parts of the narrative, and John records other parts thereof. Take four historians of today and let them set forth a narrative with which they are familiar and the same variation would to some extent occur. How much more when inspired apostles are moved to set forth the greatest event of all ages! more especially since the salvation of all mankind depends upon the same.

We now come to the third and last part of our assertion, viz: **That on the same night He instituted a memorial service to be observed (not in memory of the Israelites' deliverance,) but in memory of Himself, to be continued till He come.** The propriety of such a service will first be considered. It is generally accepted by all Bible readers that there are three dispensations set forth in the sacred volume: First the Antediluvian; second the Mosaic; and third the Gospel dispensation. Each of these dispensations has one even-ful occurrence or memorial held in prominence above all others. The antediluvian has the ark, prefiguring Christ and salvation by Him; the Mosaic has the passover, also a type of Christ as a Savior and deliverer; the gospel dispensation has the antitype in the person of Christ, emblemized by bread and wine. Here we have Christ the antitype and great attractive center toward which the needles of the former dispensations pointed, set forth, and in Him fulfilled. The harmony of the three dispensations shows at once the propriety of the last, and the last being the most eventful shall endure until the King of kings, and Lord of lords, shall appear in clouds and great glory, where all the saints

shall be gathered home into full anticipation of their hopes. We also see the striking analogy in the three emblems. The saved by the ark looked back to their deliverance. The Israelites likewise looked back to their deliverance. And those who are saved by faith in Christ, when partaking of the bread and wine, celebrate their deliverance and glorify the Lamb slain from the foundation of the world. See Matt, 26: 26-28. Mark 14: 22-24. Luke 22: 19, 20. I Cor. 10: 23-26. Note especially the 26th verse, "For as often as ye eat this bread and drink of this cup ye do show the Lord's death till he come."

We draw to a close with our article by asking the following question: Where is there room for another ceremonial meal? Since under the new dispensation it is neither command, type nor antitype, but as such stands isolated from all other Gospel precepts; and not until an unforetold dispensation should chance to usher in, will it find place other than the Agapae, or (Lovefeast,) so prominent among the primitive Christians, which, let us be careful and not ceremoniously link together with the commemorative service.

In the former article of our subject the reader was referred to the record of three Evangelists, showing; First that the Saviour celebrated the **Jewish passover on the night of his apprehension**; second: that the history of the four Evangelists refers to the same night's occurrence, as shown by Peter's denial, and the cockcrowing; and the third; that the Savior **did institute one memorial service** with bread and wine.

We trust the foregoing passages and references have been carefully perused and compared.

Now by "Vindication" the object in view is, not alone to confirm the doctrine of the Church, but more especially to vindicate the unadulterated word of God by adding testimonies to the former; and giving a word of encouragement to the brethren and sis-

ters to steadfastness in the doctrine of Christ. By referring to the Evangelical Visitor for October 1888, under the head of "Early customs of the Church," the views entertained by our forefathers are seen to be plainly and truthfully set forth, to which many of our aged surviving brethren can personally testify at this present time.

If the article referred to be carefully read, we need not here occupy space to show that they did not consider the observance of this meal a command, or ceremonially enjoined upon the Church. By separating the Jewish Passover from the commemorative service, it is by no means the object to set aside the Agapae, or Love-feast; much more to encourage the brotherhood whenever it is expedient to hold such feasts, as they are a means of bringing the members together from different localities, and joining their united efforts in the praise, worship, and glorifying of God. It also has the tendency to collect those who seldom attend worship, and to bring them under the power and influence of the Word of God.

Many of us have seen this demonstrated, even to the converting of many souls, and also to the upbuilding of the church. But, to insist on a special "supper" which in no single instance is commanded in the Gospels, is "teaching for doctrine the commandments of men," which—to say the least—is a gross corruption of the Truth, if not an absolute forgery, see Rev. 22:18-19. There are, however, difficulties in the way of some honest Christians, which, by the help of the Lord, might be removed. It cannot, however, charitably be admitted that honest brethren will wrongly interpret and misconstrue the **plain** records of the Gospel.

By a careful perusal of the passages noted, the reader will notice that the Passover was named twelve times by our Savior and disciples, and in every instance was called the **passover**; and, if the

authors of the expressions understood the language which they used and were conversant with the act in which they were solemnly and ceremonially engaged; then, do we again say that it was the Jewish Passover which our Savior celebrated on the night of his death on the cross. To illustrate this matter we say; let a writer give a geographical description of the state of Pennsylvania, and in his record make special mention of the Susquehanna river, describing its origin, general course, terminus, together with all its minute details, and repeatedly mention the name of the river. Now let the history fall into the hands of some reader who had carefully considered every minute description, would say, it does not mean the Susquehanna, but the Ohio or the Mississippi river and emphatically insist on his interpretation, could we not say justly, that person is either not **honest** or he is not sane?

Likewise do we say of that person who reads the plain record of Matthew, Mark and Luke, on the subject of the Passover, and then emphatically declares, that it is not the Passover but some other meal, and insists upon its being a command when in not one instance in the Gospel is it referred to as such: and still further accuses his brethren for not **understanding and proclaiming** it as he does.

When we take a spiritual as well as a typical view of the three scripturally established "memorials" of the several dispensations; viz: the ark, the **passover**, and the **bread and wine**, the question again comes up, Where is room for another figurative supper? It has no single mandatory injunction in the Scripture.

Objections are frequently made to this having been the Jewish Passover, which objections we will consider briefly, in their order:—

First, that there was no liquid matter at hand into which a sop could be dipped. The thoughtful reader will readily observe no less

than three opportunities to perform this act. 1. That roasting a freshly dressed body as in the preparation of the passover, sufficient liquid matter will exude therefrom to supply what small portions were required to dip a sop—which is but a small particle. 2. The command was given to eat the Passover with "bitter herbs." History as well as modern usage proves that in preparation of bitter herbs—such as mustard sauce, etc.—sufficient liquid matter would have been at hand for this purpose. 3. When the Savior had eaten the Passover with his disciples, there a wine cup" on the table; so we see that the first objection is fully met.

Second, that it was not observed on the proper time. Here we find able-minded men differing; some strongly advocate the above, while others claim that it was celebrated on the legal time. We assume the position that it was the legal time; namely, on the fourteenth day of the first month, according to the following quotations. Ex. 12:6. "And ye shall keep it up untill the fourteenth day of the same month." Lev. 23:5 "In the fourteenth day at even is the Lord's Passover." (Let us remember that **in** does not mean **at or near by**.) Numb. 9:3 "In the fourteenth day of his month ye shall keep it in his appointed season; verse 5: "And they kept the Passover on the fourteenth day of the first month." Numb. 28:16. "And **in** the fourteenth day of the first month is the Passover of the Lord;" verse 17: "And on the fifteenth day of this month is the feast." (Let us notice that there was also a feast closely connected with the Passover, of which more will be said hereafter.) Deut. 16:6: "But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the Passover at even at the going down of the sun at the season that thou camest forth out of Egypt."

(To be continued.)

EVANGELICAL VISITOR

A BI-WEEKLY
RELIGIOUS JOURNAL

Committed to the teaching of Justification, Sanctification. The Second Coming of Christ, Divine Healing, and all sacred ordinances and truth pertaining to the Christian life.

It is an earnest advocate of gospel missions, at home and abroad and stands ready to espouse every good thing in Christ Jesus.

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Levi F. and Lizzie Sheets, Mill Hall, Pa., R. 1.

NAMES AND ADDRESSES OF THE
TREASURERS OF THE DIFFERENT
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LOAVES and FISHES.

Dear Lord, so deal with me
As with that little lad
Who gave Thee all he had,
Fishes and barley bread.
"Too little," Philip said,
And yet not so to Thee
Who found them plenteous food
To fill the multitude.
Lord of the teeming seas
And of the grain-sown field?
What need hadst Thou of these?
So to thy hands divine
My sorry all I yield;
The nothing that is mine,
Thou' it be a thing of naught,
Yet because Thy hands take,
Because they bless and brake
A miracle is wrought,
And in the fragments spilled
Thy purpose is fulfilled,

(Continued from page 3)
meals," and are expected to always "grow fat and flourishing," "in the courts of our God." Pas. 92: 14, 13. So Doty says, verily he knows.

—Yanguard.

* * * *

"There is no living man through whom the Most High does not desire to deliver some message to men. God's revelation filters through humanity, yet still retains its divine power. But the man through whom God speaks must have clean hands and a pure heart. He does not need to be an orator, a poet, a scholar, not even a man of genius; but he needs, and must have, a soul which faces the skies. He must be God's man before he can be God's messenger. The heavens are silent to the sordid soul, and vocal only to the saint. If you would have your life a divine message you must bow that life to the divine will.

SHRINKING IDEALS.

The intelligent sinner is inflexible and unsparing in his specifications of a Bible Christian. This is especially true of the sinner who is awakened and informed. He knows what he intends to be and do if he becomes a Christian, and he has either pity or contempt for all his lame Christian neighbors, who butcher up the standards of the New Testament. It is after this man's conversion that he either dopes or reinforms his conscience. He finds it inconvenient or expensive to lay aside certain faults or take up certain duties, and he reasons himself into the idea that they are unnecessary. Gradually his ideals shrink, and gradually the power of his new life goes out of him, and he finds himself on a level with those lame Christians whom he at first deplored. After we find Christ, each day should mark a rise in the general terms of our service and fellowship. Transformed, not conformed, should be the watchword of our souls.— Selected.

The anvil breaks a host of hammers
by quietly dearing their blows.

Marriages

CLIMENHAGA.—KIPE.—on the evening of July 30, 1919, at the home of the bride's parents Bro. and Sr. D. F. Kipe near Waynesboro, Pa., there occurred the mirrage of Eld. Asa W. Climenhaga, and Sr Anna E. Kipe, Eld. John A. Climenhaga officiating.

OHL—GROFF.—On Aug. 7, 1919, at the home of B. F. Hoover there occurred the marriage of Bro. John C. Ohl and Sr. Lida A. Groff, of Mainsfield, Ohio, Bish. B. F. Hoover officiating.

Obituaries

BAUM.—Sarah Baum wife of Philip Baum, born in Ashland County, Ohio April 5, 1859. She departed this life Aug. 3, 1919, aged 60 years, 4 months and 3 days. A complication of diseases was the cause of her death, after a life of unusual devotion to her husband and daughter. She was ready and anxious to depart and be with Christ. She is survived by her husband, one daughter Florence and one grandson, one sister, Maria Hershey, and two brothers, Moses and Henry Roland. The occasion was improved from Psalms 116:15 and II Tim. 4:6, 7, 8. Services conducted by the home brethren, Bish. B. F. Hoover and Eld. Samuel Whisler.

KAUFFMAN.—Bro. Andrew Kauffman was born Nov. 14, 1844, died Aug. 3, 1919, aged 74 years, 8 months and 19 days. Death was due to a complication of diseases. He was the father of twelve children of which eight remain to mourn the loss of their father (also the widow.) He was a member of the Brethren in Christ church for quite a number of years. Services were held at the Manor church interment in the adjoining cemetery. Bish. C. N. Hostetter and Eld. Jacob L. Heisey officiating. Text Acts 7:60.

HOSTETTER.—Bro. Jacob M. Hostetter son of Reuben and Lizzie Hostetter was born Dec. 19, 1886 died Aug. 4, 1919 aged 32 years, 7 months and 15 days. The deceased was unmarried and resided with his parents. His death was due to complication of diseases. He was a faithful member of the Brethren in Christ church for the last five years of his life. Services were conducted by Eld. Jacob L. Heisey and Eld. Eli M. Engle at the Cross Road M. H. Interment in the adjoining cemetery. Text I Cor. 15:55.

SWARTZENDRUBER.—Mary Swartzendruber was born in Chenora, Ill. June 3, 1877, died Aug. 14, 1919, aged 42 years, 2 months, and 11 days. Thirteen years ago Bro. and Sr. Swartzendruber with their daughter Ida came to Upland, Cal., and worshipped with the Brethren ever since. They were only a short time among us until the whole family became convicted for the deeper life. The consecration was made and God gave them the desire of their hearts. While they remained members of their former faith, Menonites, no difference could be told. She was a faithful sister and we will miss her inspiring testimonies, earnest prayers, her co-operation in church work and her inspiration in our homes. Her shouts of victory have ceased here to join those around the heavenly throne. Owing to the rebuilding of the Brethren church services were held at the Nazarine church, conducted by Bish. C. C. Burkholder, assisted by J. H. Byer, J. B. Leaman, N. T. Franklin and Rev. Theodore Beebe of the Nazarine church. Text Matthew 25:21. Interment at Bellevue cemetery.

ZARGER.—Gladys May Zarger Rohrer, born Aug. 19, 1909, at Harrisburg Pa., U. S. A. Died June 3, 1919 aged 9 years 9 months 14 days. She accompanied her parents Bro. and Sr. Rohrer to India at the age of six years where she spent her short life. She is survived by her mother, step father, one sister Anita, and brother D. Albert, all of Supaul, India. Gladys was a dear little child and was loved by all who knew her. She united in full fellowship with the church early in the spring of 1919. She was earnest in her devotion and often expressed her desire in bringing some of these darkened ones in India to Jesus. Whenever she had an opportunity she was out with the native children and would teach them christian songs. We believe that her life thought short has been to the honor and glory of God. As it was God's will that she should come up higher and enjoy the bliss of the world beyond, and we believe she was prepared to go, we humbly submit to His will. She was the Lord's and He has only taken that which was his own. Gladys was a student at the Queen's Hill Girl's School, Darjeeling. She had only been there one month when she took double pneumonia and only lingered a few days. The funeral was held at Carlton Villa (a residence in Darjeeling) conducted by Elder A. D. M. Dick assisted by Rev. J. Ried, of the Union Chapel, Darjeeling. Text Rev. 22:7. "They shall see His face." Interment

in the Sington Cemetery, Darjeeling, India.

* * * *

FROM THE OTHER SIDE OF THE GATES OF PEARL.

"Oh what do you think the angels say?"

Said the children up in heaven;
"There's a dear little girl coming home today!"

She is almost ready to fly away
From the earth we used to live in,
Come, let us watch at the gates of Pearl,

And be ready to welcome the dear little girl,"

Said the children up in heaven.

"God wanted her here, where His little ones meet,"

Said the children up in heaven
"She shall play with with us in the golden streets,

She had grown too fair, and pure and sweet,

For the earth we used to live in.

She pined for the sunshine, this dear little girl,

That gilds our side of the Gates of Pearl"

Said the children up in heaven.

So the king called down from the angel's dome,"

Said the children up in heaven;
"My little darling, arise and come
To thy place prepared in the Father's Home

The home that my children live in.

So come, let us watch at the Gates of Pearl,

For Jesus has called her, the dear little girl,"

Said the children up in heaven.

"Far down on the earth, do you hear them weep?"

Said the children up in heaven;
For the dear little girl has gone to sleep,

The shadows fall, and the night clouds sweep

O'er the earth we used to live in;

But up here, there is joy at the Gates of Pearl!

Oh! why do they weep for their glad little girl!"

Said the children up in heaven.

"Fly with her quickly, O angels dear!"

Said the children up in heaven;
"See, she is coming! look there! look there!"

At the jasper light on her sunny hair

Where the veiling clouds are riven!

Ah, hush, hush, hush! All the swift wings furl!

(Continued on page 9.)

HOME MISSION. ORPHANAGE AND TENT REPORTS.

BUFFALO MISSION.

We are truly thankful to the Lord and to all, through whom he has worked in supplying the various needs of the work. It is indeed a pleasure to be able to say that there has been much encouragement and blessing all along the way. To see more visible results would be very gratifying, but we are comforted in sowing the good seed and we believe God will give the increase.

Will all who are interested please pray for conviction upon the unsaved, also for the blessing of God upon all our efforts, that souls may be saved.

REPORT FOR JULY 1919.

RECEIPTS.

Balance carried over \$2.25; I. H. N. \$9; E. H. Carlyon \$2; Bro. and Sr. Ehlers \$5; Zion S. S. Abilene, Kans., \$31.75; I. H. N. \$4; Roy I. Feather, \$10; Verna Sider \$1; Leory Hoover \$5; Alford, S. Rotz, \$5; Wesley Heximer \$3.

EXPENDITURES.

Gas \$.75; meter bill \$1.16; fruit and sugar for canning \$7.50; groceries household etc., \$38.27;
—Balance on hand \$34.87.

REPORT FOR AUGUST 1919

RECEIPTS.

Carried over \$34.87; Abram Lehman, \$3; Lillian Baker, \$2; Sr. Earnest Ditson, \$1.50; I. H. N. \$5; A. Bro. \$3.50; Howard H. Hess, \$2; I. H. N. \$5; Rose Bank S. S., Ramona, Kans., \$14.54; I. H. N. \$5.

EXPENDITURES.

Clock repairs \$1.50; wall paper, plaster and paint \$4.80; electric \$.91; gas \$.70; groceries household etc., \$37.45.

—Balance on hand \$33.05.

Your Bro. and Sr. in Christ,
G. E. and Effie Whisler.

For the King Himself, at the Gates of
Pearl,
Is taking her hand—dear tired
little girl—
And leading her into heaven.
Edith Gilling Cherry.

CHACAGO MISSION.

Report for two months ending Aug. 15 1919.

Balance on hand \$64.36

Pleasant Hill S. S., Hamlin Kans., \$23.35; Abilene S. S., Kans., \$25; In His name Harrisburg, Pa., \$20; In his name \$1; S. Z. Bert, Mowersville, Pa., \$10; Jesse Bert, Pa., \$2; Sr. McNeal, Chambersburg, Pa., \$5; Bro. Wolgemuth, Pa., \$5; Sr. A. Zook Abilene Kans., \$10; J. Rotz, Chambersburg P., \$5; Sr. Bowers, Hope, Kans., \$1; Bro. Ebright, \$10; Bro. Engle, O. \$5; Sr. Wenger Auburn, Ind., \$5; Sr. Foote, Auburn, Ind., \$1; In his name, \$10;

---Total \$02.61.

EXPENDITURES.

Huousehold expenses \$17.86; provisions, \$86.20; Elect. and Gas for light and cooking. \$12.80; Repairing \$10; fruit for canning \$7.68.

Total \$134.24.

Bal., \$68.07.

Other donations Sr. Stevenson, Chicago, ½ bbl. flour, 100 lb. sugar, Sr. O. Foote, apple butter, Mt. Carmel Home, Morrison, corn, Phillips & Co. fruit and corn.

The Lord bless those who have again administered unto our needs. Our hearts desire is that the fruits of your labor may increase unto righteousness.

We greet you with I Thess. 1:1-5.

In Him,

Sarah H. Bert.

6039 Halstead St., Chicago, Ill.

AN APPEAL FOR A WORTHY CAUSE.

The Board of Managers of the Messiah Rescue and Benevolent Home at Harrisburg have frequently been compelled to refuse admission to worthy and qualified applicants on account of lack of accomodation and considering this lamentable condition, General Conference of 1919 authorized the Board of Managers and Board of Trustees to prepare the vacated orphanage building for the accomodation of the work of the Home.

This increase of our accomodation is exceptionally needful in furthering the noble work of our worthy institution, which offers a home to the homeless and destitute in their declining years, where they can be surrounded

by that brotherly atmosphere, that influence, which is so near and dear to the heart of each and every one of those who have led a life of service in Christ and in fellowship with God and are now in the twilight of their servitude.

This funds available for this work are limited and in order that the remodeling shall be done in such a manner as to find favor in the eyes of all concerned we must appeal to the Brethren at Large. The Commonwealth of Pennsylvania allows us \$1000 each year to assist in maintenance thereby reducing the burden of support to the church considerably. If this were not received it would be absolutely necessary for each and every Brother and Sister to contribute that much more each year. However we only ask for a large contribution now for the purpose of extending our work.

It might be well to call attention to the fact that we have inmates at the Home from other States beside Pennsylvania and we feel that these districts also should make a special effort. The work of the Home is not confined to any particular community and neither should the support be all obtained from one locality.

We shall all appreciate this opportunity to share the blessing the Lord has bestowed upon us with our less fortunate brethren. Let us remember the words of our Lord "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me."

All we ask is what you refer to the 25th Chapter of Saint Matthew the 34th and 46th verses and read the word of the Lord; then do what your conscience tells you to do.

Winter is coming fast and a prompt response to this appeal is urged upon you.

Send contributions to Amos Wolgemuth, Secretary, Mount Joy, Pa., and designate them to be used for the Special Fund.

KINDERSLEY, SASK. CAN.

A series of Meetings, which commenced Monday evening, July 14th was held at this place with Evangelist D. L. Graybill of Filer, Idaho, in charge. The Church was instructed and edified in the truths of the Eternal Kingdom and some were led to see their need of a closer walk with God and sought Him for the needed grace and power. The unsaved were plainly and forcibly told of their need of a Savior. The children were the special interest of Bro. Graybill and a number responded to the invitations to seek the Lord.

On Sat. Aug. 2nd the death of our

Lord was commemorated by Communion Service. The day following, three members were received into the church, and five young children were dedicated to the Lord's service by the lowing, closing Friday evening, Aug. revival effort continued the week following, closing Friday evening, Aug. 8th.

We wish our Brother God-speed in his obedience to the command, "Go and preach the Gospel."

MERRILL OREGON.

Arrangements were made with Bro. Wagaman to hold a meeting, before we came home from Okla. Bro. and Sister Wagaman arrived at Klamath Falls, Oregon, on June the 14 and on the next day we started our meeting at Straw, Cal. about 30 miles from Merrill. The attendance was small, but as the truth was held forth the young people with heads of families saw their lack, and need of a deeper work in their hearts, came to the altar and prayed thru to victory.

The last Lord's day the presence and power of God was in our midst. The meeting run till 2. o'clock, this being one week from the time it began. From Straw we moved to Shasta-View school house Oregon about 9 miles, East of Merrill for one more week. The attendance about the same as at Straw. The result was not what we hoped for. Three sought the Lord at this place and seven at Straw. The saints were revived and encouraged to press the battle harder and by his help show people the need of being ready for the coming of the Lord. May the Lord bless Bro and Sr. Wagaman for their labor of Love

We need your prayers for this place.
Cor.

SILVERDALE AND SOUDERTON.

"They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever.

"As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." Ps. 125:1, 2.

I am glad that we have a God that will not forsake us in time of trouble which is often the case with men and women when trouble crosses their pathway. I am glad that if we put our trust in the living God we are safe. I am glad to report from this district that not one promise of God has failed, and that the saints are on the firing line for God, not with carnal weapons which is not consistent but, with the

sword of the spirit. Our harvest home meetings are in the past where we came together to glorify God for His manifold blessings. God had favored us with nice weather which we appreciated very much.

At Silverdale we were privileged to have Elders Wilber Snider and S. G. Engle, Philadelphia, Pa., with us to break the bread of life, assisted by the Home brethren. Many truths were brought to our hearing which helps us on in this Christian warfare. Some of the points that were covered, over Saturday and Sunday Aug. 9, 10 were, that we have a God that answers prayer by fire, and that when we go into a home we should salute it as taught in God's word. It often times starts a spiritual conversation and unnecessary talk is avoided. It brings conviction on others. We should not always talk about the weather etc.

Sunday morning special prayer was sent up to our God for the African church, as requested by the Visitor. As we look about us much of the natural harvest is spoiled and how much more the spiritual. Men and women lying on the barren fields of sin which should be gathered in Christ's garners. but the laborers are few.

At Souderton Aug. 23, we were again richly fed. The text was, "While the earth remaineth seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" Gen. 8:22. At this meeting we where privileged to have the home Elders to exhort us to a close walk with God. Visiting brethren were Henry Johnson Sr. and Jr. Mennonite).

The house wife can say with the text that her garden again has yielded its vegetables as promised in God's word not so much as we hoped for sometimes, but there is always enough to sustain body, soul, and spirit. This text says "While the earth remaineth." Ella Gayman, out-going missionary. was at Silverdale Aug. 17.

Omar G. Worman, Cor.

PENNA. TENT REPORT.

To the dear readers of the Visitor Greeting:—The Pennsylvania Evangelistic Band, a number of five left Hb'g, Pa. for Montoursville Lycoming Co.

"AND HOLINESS."

(Continued from page 5)

labored in vain. Phil. 2:12-16. From this we infer that every one who does not really live in the Spirit and hold forth the word of life intelligently as it is in Christ Jesus is running and laboring in a vain show. "If we live in the Spirit." Let the word of Christ dwell in you richly and in all wisdom." Now in conclusion let us add that the person who knows nothing about the lay of the Spirit of life in Christ Jesus which makes free from the law of sin and death is greatly in need of something and without that something will never see God. "Now if any man have not the spirit of Christ he is none of his." And if Christ be in you the body is dead because of sin but the Spirit is life because of righteousness. The body is no longer active in sinning. But the spirit is active, quickening our mortal bodies to yielding our members as instruments of righteousness unto God. Cruifixion death and burial of the old man with his deeds are possible and must be done. And a perfect liberty from the bondage of satan is the needful experience for every child of God. But we are to take heed that no man deceive us. And a suggestive

Saturday July 12 to engage in an Evangelistic tent meeting. Different ministering brethren came and preached the word in power which manifested itself in the conviction of sinners. Later Eld. J. A. Climenhaga came and continued to give the Word in power. Twelve souls stood for prayer during these efforts. Some are heads of families. Truly the Lord has received honor and praise. We trust that those who stood will go through with the Lord and be a power for good in this community. The meetings closed with good interest. Friends and loved ones wishing us success at Mill Hall, which will be our next field of labor. May all our readers remember us at a throne of grace that many souls may be garnered in during our stay there. Yours for Souls

A worker.

hint might be necessary to this. It seems clear to us that the old man is never so dead but that he will survive again if he gets a chance. The door of the sepulcher must be kept shut, by watching, prayer, obedience, always abounding in the work of the Lord, etc. "For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end." Heb. 3:14. Paul says of himself "I die daily," "I keep under my body" "Though the outward man perish day by day." "So fight I not as one that beateth the air." But, "I can do all things through Christ who strengtheneth me;" and so in the end of his course he could say "I have fought a good fight. I have kept the faith. I have finished my course; hence forth there is laid up for me a crown of righteousness, etc.

"Therefore we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip." "Lest a promise being left us of entering into His rest any of you should seem to come short of it. Looking diligently lest any man fail of the grace of God, lest any root of bitterness springing up trouble you and thereby many be defiled." But not if we keep looking for that blessed hope and glorious appearing of the great God and our Savior Jesus Christ. Who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works. Titus 2:13, 14 Our fruit unto holiness and the end everlasting life Rom. 6:18-22. From this text it is plain what holiness is, that it is the fruit of the Spirit, love, peace, longsuffering, etc. Barrenness and unfruitfulness is attributable to a lack of the Holy Spirit. "Did you receive the Holy Spirit when you believed?"

"A barren tree that bears no fruit,
Brings no great glory to his root,

But where are the branches
fruit men see

Behold the cry! A goodly tree.

North Lawrence, Ohio.

UNDUE OFFICIOUSNESS.

D. W. HEISE.

Define Undue Officiousness on the part of the Lay-member: Illustrate. On the part of an Official. Give Remedy.

I am asked to define the above, and in attempting this I have not consulted Webster, or any other authority, but will give what, to me at least, seems to be a reasonable definition. And should anyone feel disposed to reject my rendering, they are at liberty, so far as it shall affect me, to formulate their own, and according to their own liking.

"Officious" may be designated as. "Service prematurely offered."

"Officiousness"—A breach of etiquette, and exceeding both privilege, and duty.

"Undue Officiousness," Oh my, what??? Well this may be styled "selfconsciousness in action," or "disillusioned egotism," that is to say—the mask is all off, and the real character is brought into active prominence.

When a Lay-member becomes officious he or she, is already out of christian, and scriptural order, "Decently, and in order" is the injunction of Holy writ. Not being in an official position, such a one is animated by their own will, ambition, or judgment, and is not bound by any established rule, or government. Their manner and action, as a result, will invariably be arrogant, arbitrary and inconsistent.

This position and condition is usually produced by selfenhanced estimation of our ability, knowledge, and merit. And if cherished, will speedily develop into a spirit of insubordination, Bolshevism and Anarchy.

Paul, in Gal. 6:3 declares, that "if any man think himself to be something, when he is nothing, he deceiveth himself." Yes, he deceiveth himself. He certainly does

not deceive the average observer, for the measurement of such an individual will speedily be taken. And this reminds us of the proverb which reads, "He that knows not, and knows not that he knows not, is a fool. But he that knows not, and knows that he knows not, can be taught."

An unduely officious person in the church, is usually found in a very low state of grace, and devoid of many, or all of the fruits of the spirit. One with a perverse ambition, a zeal without knowledge, and a badly wrapped judgment.

Such a person in a church community, will usually be found to be a real hindrance to the success of the church's activities, and the cause, in general, if indeed they may not be found an absolute manace. Because on account of their self-constituted authority, and often prematurely interfering with church and official matters, confidence, cooperation, and unity is interfered with, and broken off. And in the final analysis the devil succeeds in bringing about a disruption that may never be restored.

In the language of the Church of England Litany, we say, "From undue officiousness, the good Lord deliver us." The only difference between a Lay-member and an Official in this respect is the one acts "out of office" and the other by virtue of the office which he holds, but instead of honoring the dignified position, he thereby brings discredit upon it. Both, however come under the same category, in so far as undue officiousness is concerned. The latter having the advantage over the former, and for this reason may be the one most to be dreaded.

Well, now, is this kind of impropriety really to be found in the church? In our church?—With a blush, we say—unfortunately—. And with this condition confronting us, we are asked to "illustrate" and in doing so we necessarily must draw from our own personal knowledge, and observation, of

these conditions, and in doing this we no doubt will lay ourselves open to censure, of indulging in personalities. So we desire that it be thoroughly understood that while we make mention of a few facts, and incidents that have come under our personal knowledge, observation, and hearing, we are dealing with principles only, and not that of individuals.

Illustrations.

Lay-Members.

Undertaking to reverse decisions of Council Meetings, which were properly convened and regularly conducted, all because "I" was not present. Or because the matters decided by the majority, does not appeal to "me" as an individual, especially so from the fact that "I" take very little interest in church matters, only as "I" criticize the actions of others.

Agitating, influencing, and creating prejudice against some official, merely because he did not condescend to dance to "My" music. And then the telephone rings, and some sympathizing brother or sister is called. And it is not necessary for the called one, to ask, "is that you?" The voices of such individuals are only too well known. The question is asked did you hear thus and so, is not that awful "I am going to take a hand in this matter," and that is what usually takes place under such conditions, to the discomfiture of the victim.

Electioneering on behalf of a friend, or relative prior to an announced election to fill some office. May the good Lord keep us in the place where we will let His spirit direct these decisions through us according to His purpose.

Desiring to have Board members deposed from the position to which they were called by act of General Conference. Thus undertaking to set aside the voice of the highest tribunal of the church for no other reason than the fact that "I" was not consulted in the matter.

Buttonholing Evangelists

when they arrive on the field, and volunteer a budget of information concerning those in the district who are not to be depended upon, as well as those, who they say, will push the work along. Evangelists are not desirous for this kind of information, and if on the field for any length of time, they usually come in contact with conditions which do not reflect any credit upon their officious informant. We said an unduly officious person will be found "inconsistent." Here is an illustration of this assertion. A certain orthodox Presbyterian Elder, after having domineered over everyone in his congregation for some years, took exception to the singing leader of the Sunday School, to which the minister had granted the privilege of having a small organ brought into the basement of the church for practice. He tried his autocratic government first on the leader, then on the minister, without any satisfactory results to himself. But undaunted, he asked for, and finally was granted, "a church Court" to have his victims tried for the grave offence of tampering with his conscience, for he did not like the minister, and the singing leader was now filling the place, which the Elder formerly occupied; "You will readily get the connection." But to the surprise of the "prosecutor," the church court exonerated, both the minister, and the S. S. leader. When this was announced, the aggrieved, conscience wounded Elder, because a small organ had been brought into the basement, took himself across the street, and joined himself to another church where they had a \$5,000 Pipe Organ. "Oh consistency; thou art a Jewel."

An Officious Official

(1) Assuming Lordship over the heritage of God, (doing it all) "I am monarch of all I survey." When I mark, you to the scratch, etc.

(2) Frustrating the wish, and will, of the Congregation. Because I am in an "Official position."

And am both judge, and jury when it suits my purpose, or otherwise.

(3) As Moderator of a Council, taking a matter out of the hands of the deliberative body, and treat it both "pro and con," while at the same time making the statement, "I do not intend, or wish to influence the council body." Undue Officiousness."

(4) Seeking election as Delegate to Conference, not perceiving that this act in itself, utterly disqualifies such an individual to represent any district at any General Conference, because of undue officious blindness.

(5) Teaching doctrines contrary to church discipline, and at the same time censure those who adhere to that which has been accepted and authorized. etc, etc.,

Remedy.

One way of getting along with an unduly officious person, is to utterly ignore them, keep sweet in your soul, and manifest a loving spirit, even amidst trial and difficulty.

Another remedy, would be to "admonish" in the spirit of the Master, with **l-o-n-g** suffering. Rom, 12:3, will always effect a cure, if applied to one's self, not to think of himself more highly than he ought to think. And Rom 12:9. Be kindly affectioned, one to another. With brotherly love in honor preferring one another."

Lord keep my Soul from day to day, under the Blood, under the Blood. Take doubt, and Sin, and fear, and "**Undue Officiousness**" away, under the precious blood. Etc. Etc.

Nothing is so ruinous as a lifeless profession. God has no enemy, and Satan no tool, like the zealous professor of Christian discipleship whose life is not actually directed and sustained by the indwelling Son of God.—**John Dickie.**

Think you that pride is a small evil? I tell you nay. It is the vile progenitor of a thousand abominations.—**Selected.**

Foreign Missionary Department

Eld. D. W. Heise:--Editor

SPECIAL NOTICE.

Since General Conference of 1919, Article 41 Section 13 page 66 has adopted the following.

Rest Home.

Twenty two years ago our first Missionaries landed upon the strange shores of dark Africa. Interesting is the history of this God directed work of our people. Many victories have been recorded, and many more will add inspiration and courage to our people. But we dare not overlook the many hardships and sacrifices that were made and are still being made by our loved and noble workers in the field. Many seemingly useless sacrifices were made by our noble band that could have been avoided. Could the ones speak to us whose bodies lie buried beneath the breadfruit tree, of South Africa, they would tell us a story of hardships that could hardly be believed.

Will we benefit by the past and make easier their heavy burdens?

The Measmas swamps of this land and almost unbearable heat, work hardship and undermine the health of our workers. These conditions make it necessary for a frequent return of our missionaries as well as an occasional trip to the coast for a needed rest. Our brotherhood has a large field of labor, but no place of rest. Our workers express a desire for a home of our own.

Inasmuch as the above conditions exist and the workers have felt a need of a rest home where in times of distress and sickness, rest and comfort can be found; and,

Whereas, a school as well is needed for the education of our missionaries' children, this being a new condition that must be met, the board is face to face with these problems which must be solved; and,

Inasmuch, as the need is here, we have the pleasure to announce to this body the name of Bishop S. B. Stoner and Family of Grantham, Pa., who reaffirmed his convictions as recorded in Conference Minutes of 1916 held in Des Moines, Iowa Page 36, therefore; be it,

Resolved, that this Conference authorize the Foreign Mission Board, to lay plans to make effective the above preamble and resolution, and;

Inasmuch as the launching of this project requires funds, We the Foreign Mission Board wish to announce that a special fund has been created for that purpose, and all those desiring to give to that fund can send their contributions of the Treasurer Bro. S. G. Engle, Philadelphia, Pa. In sending please state that it is for South Africa Rest Home Fund.

J. R. Zook, Chairman,

Irvin W. Musser, Secretary.

FROM AFRICA.

P. O. Box, 5263
Johannesburg, S. A.

July 14 1919

To the Readers of the Visitor:—

"Faithful is he that calleth you who also will do it."

During the months of April and May we held revival meetings at three of our missions with good results. The last week of May Bishop Steigerwald was with us. On May 31 and June 1st we had our Lovefeast. Eight applicants for baptism were examined and taken into Church fellowship and baptized. We had a blessed season of fellowship during the commemorative exercises and the spirit of the Lord was upon the meeting.

Monday June 2nd. Bros. Steigerwald, Lady and myself left Johannesburg by train for Portuguese,

Eld. S. G. Engle, Treasure, 4014 Spring Garden St., Philadelphia, Pa.

Eld. D. W. Heise: Editor F. M. Dept., Gormley, Ont.

MISSIONARY ADDRESSES.

AFRICA.

Bish. H. P. and Grace Steigerwald. Eld. H. J. and Emma Frey, Miss Hannah Baker, Matopo Mission, Bulawayo, S. Africa.

H. Frances Davidson, Bro. Lewis and Sr. Elizabeth Steckley, Macha Mission, Choma, N. W. Rhodesia, S. Africa.

Walter O. and Abbie B. Winger, Sr. Sallie Doner, Miss Sadie Book, Miss Cora Alvis, Miss Mary Heisey, Mtshabezi Mission, Bulawayo, Private Bag, S. Rhodesia, S. A.

I. O. and Alice Lehman, Harvey and Naomi Lady, Box 5263 Johannesburg, Transvaal, S. Africa.

Eld. A. C. Winger, Matopo Mission, Bulawayo, S. Africa.

Eld. Myron and Adda Taylor, Sikalonga Mission, Choma, N. Rhodesia S. Africa.

INDIA.

Eld. H. L. and Katie Smith, Ruth Byer, Saharsa, Bhagalpur dist., B. & N. Wn. Ry., India.

D. E. and Lottie Rohrer, Anita Zarger, Supaul, B. & N. W. Ry. India.

Effie Rohrer, Dauram Madhipura, N. Bhagalpur, B. & N. W. Ry. India.

Eld. Amos D. M. and Nellie Dick, Saharsa, N. Bhagalpur Dist., B. and N. W. Ry. India.

Anna Steckley, Daruram, Medhipura, N. Bahagpur Dis't., B. N. Ry., India.

East Africa, the needy mission field which it was my privilege to visit in 1916 just before our home coming to U. S. A.

We arrived at Lowrence Marquis the following day. This is a port town of considerable importance. June 4th we purchased our supplies for a month's Campaign among our native missions.

In the evening at eight o'clock we left by boat for Chai Chai a small town, about one hundred miles distance north east a short distance from the mouth of the Linpopo River. We had a good voyage arriving in the after noon of June 5th. After passing customs and having our Passports Visas. we took the narrow gauge

REPORT OF FOREIGN MISSIONARY TREASURER

TO SEPTEMBER 1, 1919.

Receipts from August 1, to Sept. 1, 1919.

Balance in General Fund Aug. 1, 1919,		\$4377.52
Jacob Haldeman, Hope,	Kans.,	20.00
Lizzie Lenhart, Abilene,	"	30.00
John Rowland, Mansfield,	Ohio,	10.00
Clarence Boyer, Dayton,	"	25.00
Peter Rowland Jr., Lawndale,	"	5.00
Manor & Pequa Dist., Lancaster Co.,	Pa.,	127.67
Est. of M. D. Kendig,	"	59.66
Elizabethtown S. S.,	"	147.16
Henry Grosh, Mt. Joy,	"	5.00
Anna Hoffman,	"	2.00
Rapho district,	"	102.00
In His Name, Harrisburg,	"	500.00
B. M. Books, Cleona,	"	25.00
H. B. Stout, Silverdale,	"	25.00
J. S. Miller, Silverdale,	"	5.00
Fairland Cong., Lebanon Dist.,	"	79.00
Omar Worman, Souderton,	"	2.00
A Brother and Sister, Hershey,	"	100.00
Ira Basehore, Hershey,	"	1.00
Carlisle Congregation, Carlisle,	"	31.04
Carlisle Sunday School, Carlisle,	"	23.00
Amanda Dohner, Shippensburg,	"	10.00
Mary Zern, Shippensburg,	"	10.00
Upland S. S., Upland,	Cal.,	50.23
Amanda Ebersole, Clarence Center,	N. Y.,	4.00
A Brother and Sister, Avilla,	Ind.,	50.00
O Brother and Sister, Avilla,	"	200.00
James Bucher, New Paris,	"	10.00
Edward Whitehead, New Paris,	"	5.00
Union Grove Mission, Morrison,	Ill.,	25.00
W. E. McCulloh, Morrison,	"	25.00
Martin Keisel, Fenton,	"	5.00

India Famine

A. K. Landis, Souderton,	Pa.,	12.00
P. H. Zandt, Souderton,	"	10.00
Harrisburg Congregation, Harrisburg,	"	62.50
A. C. & Anna Zook, Chambersburg,	"	8.50
Irwin Musser, Mt. Joy,	"	10.00
A Sister, Mt. Joy,	"	2.00
Palmyra Congregation, Palmyra,	"	93.75
Hummelstown Congregation, Hummelstown,	"	22.00
Juniat & Mifflin Dist., Jun. & Miffl. Co.,	"	10.00
Markham Dist., Ontario,	Can.,	326.85
J. A. Garwick, Coleta,	Ill.,	5.00
Charlotte Neidrauer, Towanda,	N. Y.,	20.00

Special for Missionary Convention & Otherwise.

For Armenia, Africa & India.

D. B. Keeport, Philadelphia,	Pa.,	100.00
Philadelphia Convention Cash, Phila.,	"	169.50
Clementon Union Cong., Clementon,	N. J.,	26.43
Union Congregation at Clementon,	"	38.09
Clementon Union Cong., Clementon,	"	19.00
Clementon S. S., Supt., Clementon,	"	3.00
Hannah Thompson, Kindred,	N. D.,	5.00
W. D. Harr, Camp Humphreys,	Va.,	5.00

South African Special Fund

Jacob Haldeman, Hope,	Kans.,	5.00
Edith Haldeman, Hope,	"	10.00
Anna M. Kachel, Lancaster,	Pa.,	10.00
Lancaster & Manor S. S., Lancaster Co.,	"	90.17
Manor & Pequa district,	"	22.00
Conoy Harvest Meeting, Donegal district,	"	142.68
Elizabethtown S. S.,	"	78.58
Mechanicsburg S. S., Cumb. Co.,	"	100.00
A. C. & Anna Zook, Mechanicsburg,	"	1.50
Amanda H. Gish, Harrisburg,	"	10.00
P. J. & Sr. Weibe, Shippensburg,	"	10.00
J. B. Wenger, Oakley,	Cal.,	30.00
D. & E. Wagner Dayton,	Ohio,	5.00
Alice & Maggert Hoover, Union,	"	3.00
F. J. Payne, Dayton,	"	5.00

Special India Fund & Personal

Manor & Pequa Dist., Lancaster Co.,	Pa.,	25.12
Sr. E. S. Markley, Elizabethtown,	"	10.00
Sr. E. N. Geary, Bloomville,	Ohio,	5.00
Pleasant Grove S. S., Mansfield,	"	17.00
D. & E. Wagner, Dayton,	"	5.00
Pleasant Hill S. S., West Milton,	"	22.41
Rose Bank S. S., Ramona,	Kans.,	22.12
Martha Kauffman, Asbury Park,	N. J.,	2.00
A Sister Clinton, Ohio for Frances Davidson,	"	25.00
Edith Haldeman, Hope, Kans., Native Preacher,	"	30.00
Manor & Pequa district, Pa. for Ella Gayman	"	116.32
Rapho District, Pa.,	"	95.93
Cross Roads Cong.,	"	117.00
Phila. Congregation Philadelphia,	"	35.28
Gratersford & Souderton Dist.,	"	52.52
Hummelstown Cong., Lebanon Co.,	"	50.30
Palmyra Congregation,	"	29.16
Fairland Cong.,	"	35.00
Rose Bank, Ramona, Kan., Srs. Musser & Coon,	"	118.76
Manor & Pequa Dist., Pa.,	"	6.26
Pequa & Manor Dist., Pa., Bro. & Sr. Broyles,	"	51.71
Sandusky Cong., Mich.,	"	16.75
Sippo Cong Wayne Co., O., Bro. & Sr. Myers,	"	15.64
Dayton Mission Dayton,	"	33.56
Richland & Ashland Dist.,	"	62.16
Beulah Chapel Springfield,	"	65.50
Canton Cong., Canton,	"	21.51
Miami Dist., Miami Co.,	"	110.00
Cumberland Dist., Pa.,	"	58.40
Mt. Rock, Franklin Co., Pa.,	"	59.10
Union Grove Mission, Morrison, Ill.,	"	25.00
Total Month's Receipts and Cash Balance,		\$8,907.34

Month's Expenditures

India Famine,	582.60
Expense of Home Missionary,	143.52
Engine Outfit & freight for South Africa,	1729.50
Saw Mill and Freight for S. Africa,	190.00
Printing Stationary & Exchange,	247.29
Bro. and Sr. Rohrer (India Special),	250.00
Savings Fund (Out Going Missionaries),	982.38
Total Month's Expenditures,	\$4,125.29

Balance in General Treasury, \$4,782.05

4014 Spring Garden St., Phila., Pa.

S. G. Engle, Treas.

Rly. for Mauyiage about 53 Missions where Rev. and Mrs. ers could have seen that large kilometers distance. This brought Pointer are laboring. We also crowd of native people gathered to us right in the midst of our Mis- visited native missions of the witness that christian ordinance sions. We spent three Sundays Church of England and Swiss Mis- that you too would have felt the holding special service seeing af- sion. These places are welcome inspiration that comes to the mis- the welfare of the work. Some spots amid these heathen sur- sionary after years of toil and ap- of the conditions that needed roundings. plication. These are some of the

righting were painful to adjust but It was our pleasure to visit six fruits of the missionary's toil. the-Lord helped us and by his grace of our native missions and ex I must not forget to tell that we we were able to see some of the amine thirty four candidates for looked for a suitable spot where joys of the results of Christian baptism. our Bro. and Sister H. C. Lady will Missions. These were all baptized on Sun- open a mission as a center for our

We had the happy privilege of day June 24th in a large lake near Missions at this place where help- visiting one of the M. E. Church's Maujacaze. I am sure if my read- ful administration and teaching

can be given to these needy ones. We finally decided upon a place which we are hopeful, will be secured.

The day we chose it we took formal possession of it by kneeling down and asking God's blessing upon the undertaking. Our next meeting was at our mission at Chai Chai. Here twenty five were baptized eighteen women and girls and seven men and boys.

On Sunday morning June 29th we left by boat for Lourenco Marquis. On Monday Bro Steigerwald left Johannesburg, while Bro Lady and I remained to finish the business in connection with the application for the land for the Mission station.

It was finally found necessary for Bro. Lady to return to Gazaland to Maujacaze to confer with the Administrator to that place in filing his application for the land concession.

I returned to Johannesburg on the Wednesday train and found my wife and family all quite well. The Lord helped them to be of help in the work here in my absence. They with the native christians held us up before the Lord in prayer while we were out among the people.

We walked over 175 miles during our tramp throughout Gazaland.

We had a council with our native helpers in Gazaland discussing some of the needs of the work. It was decided that all our teachers in our missions should be given financial assistance for their work. Any one who may feel prompted to assist in this work can send his contribution to the F. M. Treasurer stating for what purpose. May we have your helpful and faithful cooperation,

Faithfully in Jesus,

Isaac and Alice Lehman.

"The total depravity of man, and his utter helplessness, without Christ; the all-sufficiency of Christ and the virtue of His blood:—these are the doctrines that America requires, and that God will bless."

NEWS FROM GAZA LAND.

Portuguese, East Africa,
July 4, 1919.

Dear Readers of the Visitor:—

"Every place that the sole of your foot shall tread upon, that have I given unto you. Joshua 1:3.

This is a big promise, especially when you think of the ground trod after a month's walking, up hill, and down hill; through forest and plain, along the ocean and through the sand, by night and day; but we trust the promise, which is measured according to our faith. Sometimes we hear the words, "All things come to those who wait." We are finding that things move slowly in Africa; but in our experience, thus far they are moving surely, and we are looking to God for complete victory until you hear of us going up to possess this land for God; not only a place to dwell in, but the gathering into the fold of Christ these dear people. Indeed, many are yet in dense darkness, and to see them accepting our loving Christ is the growing burden of our heart.

The 2nd of June Bros. Lehman and Steigerwald with myself left Johannesburg on our way to Gazaland. The first stop was in Lourenco Marques, Delego Bay. We remained one night in that place. There our first initiation to the Portuguese people was received—a strange tongue met our ears. We are glad to say, while they have their peculiarities, yet they are a hospitable people. On Thursday evening we boarded a small steamer and again were soon ploughing through the ocean. The sea voyage lasted about fourteen hours. It ended very quietly and beautifully by a four hour's sail up the Limpopo river. The water was very calm; indeed a marked contrast to the naughty sea which had no respect for the sick—along the edge were reeds and rushes. It was dotted with native huts; and many blacks greeted us in the distance as we passed by. In our continual progress, following the many turns and curves of the river

we drew up to the small plank dock at Chai Chai. Strange people in a strange land; but each move made us more curious to know the next. Chai Chai is a place of about four hundred inhabitants; whites, blacks, and mixed. We know that we are in Portuguese territory because we now face the officials. We take our hats off to the first Administrator, in Chai Chai. He examines our passports, asks a few questions, signs and returns the passports and we are free to proceed on our journey. In a few hours we are aboard a narrow gauge; first, second and third class train. The third class is for natives; their accommodations are only that of small open coal cars. Thousands of natives pass yearly by this means of conveyance to and from Chai Chai and then to Johannesburg. The first and second is a small coach, some what ancient; but it conveyed us safely to Maujacaze, the central part of our work in Gaza-land. As we were shaken around considerably yet we did not go to sleep for the country offered many sights of interest, especially did we enjoy to see how these dark skinned people ran from their huts to greet us or the wing. The land is gently rolling, with trees and under brush.

In this country it hardly seems like civilization, very little is done in the way of bringing in modern inventions. The Portuguese are slow in improving, partly for lack of funds, and no doubt because of climatic conditions, but we give them credit for what has been done and we want to keep on the good side of them as far as possible. So far the officials have been pleasant to confer with.

Of course the standard of the native is hard to raise yet we are made to rejoice when going from place to place we meet those where the power of the gospel has changed. They meet us with bright and cheery faces and we feel that their presence is welcome. In some places we find huts built for school and church purposes. Since the buildings were rather small, n

of our services were held in the open air; when in the evening—a fire of wood would be made, and the natives would gather around with us, where sweet devotional services were enjoyed.

In going from one school to another you would have been pleased to see us, for there were lined up ahead of us from ten to twenty, who either carried our parcels or followed for pleasure. How they could find the way seemed puzzling to me, for the nedela (path) was very crooked, with many branch-lines. We were not alarmed for these people are good guides as experience proved. However, they do not have much sense of distance, for when they said a place was near we reckoned it to be about twice as far as they thought. One day especially, we were thus deceived for we did not reach our destination until 8.45 P. M. Having walked most of the day, we were very, very tired, indeed.

At this juncture of the writing I will relate a few of our experiences of a thirty mile trip. Going from Manjacaze district to Chopi-Land, we started with our caravan about nine o'clock A. M. (Very heavy dews would prevent earlier travel). At twelve (noon) we stopped an hour or two for lunch and then walked again until near six; camping for the night, at a "Church of England" school. Bon fires were made. Tea being our main drink as water was very poor, it was first served. About 7.30 P. M. supper was served. Nksoin who was our cook, prepared rice and chicken. Plenty of ground peanuts being cooked, as gravy, made it palatable. We are now in the land of tropical fruits so we had lovely oranges and paps. A little later a nice dish of cooked peanuts were brought to us. We had a christian service and then retired. Before morning those of us who slept in the open sought for shelter, because it began to rain, and before we reached Heyekiak kraal the place we were going, we became soaked with rain. This was Saturday, June the

fourteenth. Sunday was a busy day for the Lord, morning prayers, a gospel service and examination of applicants for baptism, were the order. More than one hundred were present.

On Monday we all, with a number of boys went to the shore of the Indian Ocean. It was only about six miles distant. How beautiful were the massive shores of sand, and ocean breakers rushing over the rocks! A lovely bath in the sea refreshed us greatly. On Tuesday we walked ten miles to an out-school. And on Wednesday at 8.00 P. M. we left the land of oranges for Manjacaze. We reached one of our schools about three miles from the little town long after sunset. It is near this school that our mission sight was selected. Before telling of it, I am glad to mention and report with pleasure that the following Sunday June 23, thirty-four followed the Lord in baptism and seventy-nine partook of the Lord's supper. A little later on in our trip near Chai Chai, there were twenty-five baptized, mostly women.

This trip began to draw to an end, for on Wednesday we took the train back to Chai Chai. Now as we went through the country, it was our chief concern and question, where should our mission be? Our native cook (teacher of City Deep mine) on Thursday, June 19, showed us a place which was selected. It met our approval, because it was high and not too near water (swamps) and yet near enough to it for its use, the Railroad about one mile away; a good view and plenty of timber also central to our mission work in Gaza-land. We saw the native chief about coming there. He was favorable. His name is Viapi, please pray for him as he is not a Christian. We told the administrator of our selection who told us to apply for a license. This part of our work is finished and as soon as possible we boarded the steamer Sunday June 30, and reached Lourenco Marques on Monday morning. Bro Stiegerwald left

for home by way of Johannesburg the same day and Bro Lehman and I were detained because of not obtaining the License for the land in time. Bro. Lehman returned to his home on Wednesday but before that time I plainly saw that to get the proper papers to the land department within the sixty days required, would mean for me to return to Maujacaze again.

By providence I say, two missionaries were going to that place, so since I am here the second time I have been having their good christian fellowship. An Episcopal Methodist missionary living about five miles from Maujacaze made me happy by entertaining me in his home a few days. Only a year previous he went through the same experience I am going through now. They can speak some Portuguese so they were a help to me not only in giving a home to me of Christian fellowship, but in information needed to obtain Portuguese land. After presenting the Land License to the proper man at Maujacaze I was directed to temporarily mark off the land which I did by the help of the native boys. It took us the best part of two days. I stepped off a tract of 500 acres and put up sign boards and poles to mark the same. I returned, with a sketch and description of the place, to the administrator as I thought I was to do; but my drawing and description did not satisfy him. He told me I must get a surveyor to do it properly. He told me that he was at Chicomo, about thirty miles by rail. I went there but when I reached that place he was not there, but in Chai Chai. As only a few trains run a week I had to exercise patience. I came to Chai Chai last Thursday July 9. When I first saw the man here, he said he would need to go to Maujacaze to see the place and would not go until next Wednesday. What was I to do? Well, I had a quiet season alone with the Lord. The next day I went to him again and I rejoiced when he said he would try to make out the needed papers for me to-

day, which was Saturday. He knew the place quite well. By four o'clock P. M. he had all the needed papers ready but one, which is a certificate of indentification; this I can either get on Tuesday here or in Maujacaze. Tomorrow (Monday) is a holiday in honor of peace. This surveyor made a proper sketch, he wrote two letters in Portuguese for me; one to the governor General, and land department in Lourenco Marques. As soon as I appoint an attorney in Lourenco Marques and all these pass through the hands of the Administrator of Maujacaze to the Agrimensura (Land department) of Lourenco Marques the necessary business within the sixty days will have been finished. The lawyer will proceed then to get the title which may take more than a year.

I am now sitting on one of the verandas of Chai Chai on the Limpopo river. The sky is cloudy and the weather a little cool. A beautiful park, well kept, faces me. There are a few nicely built houses here, but very very poor sanitation; and being low makes the place very unhealthy. There are lots of mosquitoes here and plenty every place we have gone. Of course, at this time of the year there are not so many. We hope by living in screened houses, sleeping under nets and following wisdom's ways to live most of the time in the land near Maujacaze upon the site chosen.

At this writing I am planning to attend the meeting in Rhodesia, during the first of August with my dear wife and then as soon as possible return to this land where we will endeavor to lift up this fallen people. Indeed their plea reaches our ears. In the mean time the boys are building two huts as a temporary dwelling for our coming, until we will be able to have better ones.

Wife and I are one, in our speedy planting a work in this land which by our all working together we

hope and pray will redound to God's Glory. Praise His name.

Yours for Souls.

Harvey C. and Naomi Lady.

FROM INDIA.

To all the Visitor family, greetings:—"As the mountains are round about Jerusalem, etc., etc., is as true as God is true. Praise God for His unequivocal word, not only in matters of judgment and commandment, but of promise.

It is now over seven months since we sailed from San Francisco, and they have been seven of the most wonderful months in our lives. After a journey of seventy three days, during which we touched Honolulu, Yokohama, Shanghai, Manilla, Hongkong, Swatow, Singapore, Penang, Madras, and Calcutta, we arrived in Saharsa in good health and spirits, and most of all, with the strangest and most blessed joy that ever entered our hearts. Our long and tiresome journey was ended, and a strange new life was before us, holding for us experiences of which we never dreamed, and opportunities for which we felt then and still feel utterly incapable of ourselves, but for which we have His promise of grace and power.

The few months we have spent in India have indeed been very interesting to us. First of course, was our new home and our new family. We were very glad to find a spacious bungalow with large cool rooms, which have proved a great blessing to us already during this hot season. It was also a great treat for us to once more be among others of like precious faith, where one can feel at home.

Then the country itself was interesting and new to us, as it is yet, of course. But the first novelty of the experience was the greatest. The territory in which we are located is an immense stretch of plain which extends southward from the foot of the Himalayas. This plain is extensively cultivat-

ed by the natives, and no land is idle. During the summer these plains become very dry and dusty, everything looking seared and brown, except, perhaps, the trees, which are in leaf the year round. Then quite frequently in the summer heavy winds blow over us, picking up the hot dry dust, until you can see dust clouds half a mile high advancing on the gale. It is impossible to keep the dust out of the house, and sometimes you can fairly grit your teeth on the dust in the air which you breathe.

However, the rains have come on now, and things have become nice and green. The people are setting out their rice plants, as well as other grains, we are eagerly looking forward to the new harvest, hoping that it will bring a relief to the people, who are suffering on account of high prices of grain. The strict Hindu will not eat meat, and therefore depends upon grain and vegetables for his food. The Mohammedan, however, eats flesh, (not pork,) as well as grains. At present we are buying grain in small quantities at a reduced rate, owing to the kindness of a local government official, and selling it out at a little less than cost. This is quite a help to the poorer classes. We are also giving out rice free to the poor on each Sunday afternoon. Each person gets about three-quarters of a pound. At the beginning of the period of high prices, from twenty-five to fifty would come, but now they come in crowds of from two hundred fifty to three hundred. We cannot give as much help in this matter as we would like to give, owing to restricted funds but by aid of personal donations from the missionaries, and other regularly appropriated funds, we have been able to help a little. Of poverty we learned but little in America. One has to see an Asiatic country like China or India to see poverty in its extreme, and of the two mentioned countries, we think India is the lower. The poverty of some classes is pitiable, indeed.

The people themselves are not

the last interesting feature of they are often as great religious India. The higher costs are a zealots as the higher classes. To notice, as well as many very funny very clean-cut race of people, labor at giving the Gospel to these ones. Late in May the nine-year with light brown skins, and well people is like trying to break thru old daughter of one of our christians at Madhepura, was found by shaped heads and faces. The low- adamant walls, but we know that her father in the well at that station. The girl had evidently fallen down the scale of caste, the the "entrance of the Word giveth light." The Lord has been very good to in while no one was around, and coarser and less intelligent the people are. Also the darker their The Lord has been very good to us since coming to India in this of course drowned. All wells in skins, as a general rule. One that He has given us very good India are open with a raised curb marked feature reflected in all health. In spite of the heat we around the top, upon which the classes and castes, however, is that have both gained in weight, and people stand to draw water, and it they are notably religious. One seem to be able to hold a steady would be very easy to fall in. thing is sure, this old world does weight all the time. For this we At another time, when we all not lack religion. There is plenty praise Him. However we have not went away from Saharsa, a small of it everywhere, of one kind or all been blessed thus. Brother and brass vessel was missed by the another. But one other thing is sister Rohrer have been called up- servants, (we had taken it along with us,) and they became alarm- sure also,—that salvation is noted on to pass thru the waters of af- ed, thinking it had been lost by principally for its absence among fliction of late. Their youngest them and we would hold them ac- the people. One cannot so much daughter Gladys was taken from countable for it. So the cook, who blame such people as the natives of India and other so-called heath- them, and has passed beyond, while almost at the same time was a little old man, possibly fifty, en countries as they can and must came the news of sister Rohrer's thinking it had been dropped in blame the people of so-called civi- mother's death. In the meantime the well got a long bamboo pole lized nations of the earth, for this sister Rohrer had gone to Calcutta and set it up in the well. The well condition, because, as Peter said to to see her little son who is suffer- is about thirty feet deep, and is a Ananias "was it not in thine ing from infantile paralysis in the about half full of water. But this own power?" hospital there, and all the trouble did not deter the cook in his pur-

The sad fact in India is, above all other things, that their very religion has brot about the conditions of social wreck, moral decay, and spiritual and intellectual depression, which exist so openly all over the country. But praise God the salvation of His Son Jesus Christ is able to reduce these strongholds of iniquity, and to raise in their stood monuments of truth and righteousness among the people.

As a rule the people of India are hard to reach with the good old Gospel, because they are so thoroughly entrenched in their age-long philosophies, and so thoroughly bound with caste regulations and superstitious traditions and practices, that they look with suspicion, and sometimes with contempt, upon the doctrines of Christianity. The upper classes are especially hard to reach, because a great many of them have more or less education in the schools that are available, and as well are so stiff and proud in their religious self-righteousness. The lower classes have not so much reason to be proud of their caste, but at the same time

We are quite busy here at Saharsa at present, being engaged in building a new house for the native workers, as well as putting up a chicken house, and numerous repairs. To an American who is used to the rush and hurry of American methods, the slow, primitive methods to be found among these people is a revelation to be at first endured. The people are light in weight and flabby in muscle, and are not able to work hard and keep at it.

It is a source of pleasure to us to know that there are three more new recruits coming out to India this year, nothing preventing. It was also a surprise to us to hear that several members of the F. M. Board are coming on a visit, but we are glad, and hope that they give us a good long visit.

Many sad things come to one's notice, as well as many very funny ones. Late in May the nine-year old daughter of one of our christians at Madhepura, was found by her father in the well at that station. The girl had evidently fallen in while no one was around, and of course drowned. All wells in India are open with a raised curb around the top, upon which the people stand to draw water, and it would be very easy to fall in. At another time, when we all went away from Saharsa, a small brass vessel was missed by the servants, (we had taken it along with us,) and they became alarmed, thinking it had been lost by them and we would hold them accountable for it. So the cook, who was a little old man, possibly fifty, thinking it had been dropped in the well got a long bamboo pole and set it up in the well. The well is about thirty feet deep, and is about half full of water. But this did not deter the cook in his purpose of getting that lota. He clambered down the pole, all the way to the bottom, and hunted for the lota. After several attempts, which were in vain, of course, he gave it up. It was very amusing to us when we heard it, and we had almost to admire the pluck of the fellow in going down into fifteen feet of water as he did, on a slippery bamboo pole.

So it goes, now something amusing, and more often something which saddens our hearts. May God help us to teach them that He is abundantly able to save and deliver them from all these conditions!

We have been made sorry to hear that we have lost brother C. N. Hostetter from the F. M. Board, and almost feel as tho' we have lost a father in the work, but pray that God in his over-ruling providence may see fit to continue to bless the work of the Board, which we believe He will. We thank God that no promise of His is worthless while we believe it, and have fullest confidence in His ability to lead us all to a sure and

certain victory in the work in India. When we take into consideration the value placed by Him on one soul, surely it is worth the effort to reach these people. May we all continue to have the benefit of your prayers, and if any seem to be critically inclined toward missionwork abroad in any field, let him bring his criticism to God for examination before passing them on to others. We believe that all honest people invite constructive criticism, but no true child of God will engage in destructive criticism of God's own work, or the work of His Church. We surely appreciate the way in which the home Church, has been helping along and are sure that as the days go by the missionary zeal of the brotherhood will increase to greater power and results, both at home and abroad. Pray for us.

In Christian love,
Amos D. M. and Nellie M. Dick.
Saharsa, India, July 9, 1919.

Dauram Madhipura
U. Bahaglpur Dist.
B. N. Ry India
June 23, 1919

To the Visitor family.—

Glad greetings in Jesus. It is with deep gratitude to our heavenly Father that I write these few lines for the E. Visitor, from the land of the far east.

It is now four months since we placed our feet on India's soil after our long voyage. We feel indebted to God for all His love and care, in going before us all the way, and giving us the sweet consciousness from day to day of His care and guidance, and premitting us to land safely on India's burning sands.

When the old ship "Fazieka" pulled in at Wadras, India, our hearts did rejoice that we had finally reached the land of our 'calling out.'

The climate there was extremely hot, but as we journeyed toward Calcutta it was more pleasant. Calcutta is really a lovely city with wide streets and fine buildings,

which are all quite modern.

To break off from this busy center and plunge into the heart of the country is another experience. What strikes one at first is the flatness of the country. You go miles and miles and all about it is quite flat with small villages dotting the country here and there.

We received a hearty welcome from our dear workers, who have been faithfully telling for Christ in this very dark land. We received hearty greetings from the native christians as well.

This is the rainy season, when the natives are busy planting their rice. Famine is very bad in India at present and is likely to be no better until the next harvest in October. As a result of shortage of grain last year, prices are exceedingly high, beyond the reach of the poorer people.

The saddest of all is, that these people are famine stricken spiritually. I feel constrained to plead for prayer on behalf of these poor blinded people. How I love to think that I am here as a living witness, to help in scattering the precious Word.

It is encouraging to know that even in the midst of this great darkness, God is bringing out a few who are eager for the things of eternity. How few laborers there are in this part of the great harvest field! Oh that God would raise up more and thrust them forth while the fields are white.

I am stationed at Madhipura as co-worker for Sr. Rohrer. She just had service in Hindu on the porch. I could not understand much of it but enjoyed it all the same. The people are usually attentive to the preaching of God's word as well as to the songs that are sung. And thus the seed is being sown constantly. We trust the seed of the sower and songs of the reapers shall mingle together in joy by and by.

Finally may God bless you every one. Words fail to express our gratitude to all those who co-operate with us for this work.

I may add yet the missionaries

appreciate letters from friends in the home land, and will be pleased to answer all that may come. Mails come thru regularly now.

Again soliciting your prayers. for the India church and workers. I am yours for the cause.

Annie Steckley.

TO THE VISITOR FAMILY.

To the Visitor Family Greeting:—

We feel to Praise God for His rich blessings with us on our long journey, we enjoyed a month in Canada it being our first time out of the States. It seemed very strange, especially in the cities, not being used to the officers and their uniforms it made one feel a bit foreign. But when we got to the brethren we felt the same warm brotherly love that was in the States.

They treated us very kindly and made us feel at home. On our way there we visited the Niagara Falls which are very beautiful and more so because they were ordered by God's hand. While standing and looking at them I thought surely God loves beautiful things as well as we, for He has created so many of them, flowers, falls, lakes, woods, valleys and plains with all that go with them.

After visiting all the appointed places in Canada we left from Bro. John Reichard's home, for Mich. visiting them and enjoying a few of the Tabernacle services at Carland. From there we went to Chicago.

We feel to Praise God for the privilege He has given us of visiting all the city Missions of the Brotherhood. I have surely enjoyed it and understand the nature of the work better and can pray more effectually for the work and workers. I say let us stand by them in prayer. We who are in the quiet country life don't begin to know of all the danger and perplexity our city mission workers go thru. In Chicago at this time there is a wonderful stir among the laborers and much destruction is brought to pass, both in life and buildings.

It is truly wonderful how God undertakes and keeps and preserves his little flock. You know Jesus said; Fear not little flock, it is my Father's good pleasure to give you the king-

dom. Luke 12:32. When we get in to these big cities we must wonder why people want to bunch up so when there are many acres of fertile valleys and lots of fresh air to be enjoyed.

We arrived in Chicago late Thursday night Aug. 7 and were privileged to be with them in their Friday evening prayer meeting and enjoyed a good spiritual feast, about 30 persons being present to worship, and God met with us and blessed and encouraged our hearts to press the battle on.

Oh if it wasn't for the many times God meets our souls I am afraid many more would drop out. Sorry to say that as we travel we find some here and there who found, as they think something more satisfying than Jesus.

Tonight Aug. 9 we are going with them in their street meeting. We thank God for the privilege of giving people the chance of getting right with God. We were out nearly an hour and I am sure that several hundred people heard the gospel, while not many of them stopped to listen but while passing by they almost had to hear some of it and we pray God to bless His word.

On Sunday evening we had our meeting and a good crowd attended although they said that a good many were away on their vacation.

Leaving there Monday evening we arrived at Sparta, Tenn. Tuesday noon and left there for Kansas arriving in Abilene, Wed. morning Aug. 20 thanking God for a safe journey. We solicit your prayers while we farther go.

J. E. and Ella (Linkey) Broyles.

The United States, with its population of over One Million, it is said, has one pastor, evangelist or missionary for every six hundred of its people. While Africa, has one such for every 81,000 Korea, 133,000. Japan, 166,000. South America, 181,000. India, 231,000, and China, 471,000, while the Brethren in Christ, very often have as many as "four and five" ministers, sitting before a congregation of from one to five hundred, and then perhaps not very much appreciated, or prayed for.—Ed.

VICTORY!!

DOES GOD ANSWER PRAYER?

Our Friend, John Linton of the San Pedro Mission, Triumphant Through Faith.

"I am glad to say that God has seen fit to give me a complete victory in the presence of my enemies." Yesterday I received from the sub-prefect the following:

"Sir:

"The Supreme Governor of the nation has named you as the school teacher of that people. And by telegraph has ordered the rector of the University of Santa Cruz to authorize me to vest you immediately with this position."

So that instead of being turned out of Bolivia in disgrace everyone is now crying out: "Shame! What Shame!" against those who have tried every means to keep the Light of Life from these poor souls."

Being personally acquainted with friend Linton, and knowing what is implied in the above announcement, we with Bro. Linton praise God that He is still faithful to all His humble servants of the cross. Bro. Linton was ejected from his quarters by force, after having labored hard for some time in the erection of suitable buildings for Sunday School, Day School, and a place for public worship and was threatened from the province. So the above is consoling indeed to all who are acquainted with Bro. Linton, and the work he is engaged in, in South America.—Ed.

A SENSIBLE EXAMINATION.

The young man was a candidate for appointment as a foreign missionary. It was winter; the examiner sent the candidate word to be at his home at three o'clock in the morning. When the young man arrived at the appointed time he was shown into the study where he waited for five hours. At length the old clergyman appeared and asked the other how early he had come.

"Three o'clock sharp."

"All right; it's breakfast time now; come in and have some breakfast."

After breakfast they went back to the room.

"Well, sir," said the old man, "I was appointed to examine your fitness for the mission field; that is very important; can you spell, sir?"

The young man said he thought he could.

"Spell baker, then."

"B-a, ba; k-e-r, baker."

"All right; that will do. Now, do you know anything about figures?"

"Yes, sir; something."

"How much is twice two?"

"Four."

"All right; that's splendid; you'll do first rate. I'll see the Board."

When the Board met, the old man reported:

"Well, brethren, I have examined the candidate, and I recommend him for appointment. He'll make a tiptop candidate—first-class!"

"First," said the old examiner, "I examined the candidate on his own selfdenial. I told him to be at my house at three in the morning. He was there. That meant getting up at two in the morning, or sooner, in the dark and cold. He got up; never asked me why."

"Second, I examined him on promptness. I told him to be at my home at three sharp. He was there, not one minute behind time."

"Third, I examined him on patience. I let him wait five hours for me, when he might just as well have been in bed; and he waited, and showed no signs of impatience when I went in."

"Fourth, I examined him on his temper. He didn't get mad, met me perfectly pleasant; didn't ask me why I had kept him waiting from three o'clock on a cold winter morning till eight."

"Fifth, I examined him on humility. I asked him to spell words a five-year-old child could spell, and to do sums in arithmetic a five-year-old child could do, and he didn't show any indignation; didn't ask me why I wanted to treat him like a child or a fool."

"Brethren, the candidate is self-denying, prompt, patient, obedient, good-tempered, humble; he's just the man for a missionary, and I recommend him for your acceptance."—Epworth Herald.

Nothing but what is God's dishonor should be our shame.—John Mason.

Our Young People

THE LITTLE OUTCAST.

"May'n't I stay, ma'am? I'll do any thing you give me—cut wood, go after water, and do all your errands."

The troubled eyes of the speaker filled with tears. It was a lad who stood at the outer door, pleading with a kindly-looking woman, who still seemed to doubt his good intentions.

The cottage sat by itself on a black moor, or what in Scotland would have been called such. The time was near the end of November; a fierce wind rattled the boughs of the only naked trees near the house, and fled with a shivering sound into the doorway, as if seeking for warmth at the blazing fire within.

Now and then a snowflake touched with its soft chill the cheek of the listener, or whitened the angry redness of the poor boy's benumbed hands.

The woman was evidently loath to grant the boy's request, and the peculiar look stamped upon his features would have suggested to any mind an idea of depravity far beyond his years.

But her mother's heart could not resist the sorrow in those large, but not handsome, gray eyes.

"Come in, at any rate, till my husband comes home; there, sit down by the fire; you look perishing with cold." And she drew a rude chair up to the warmest corner; then, suspiciously glancing at the child from the corners of her eyes, she continued setting the table for supper.

Presently came the tramp of heavy shoes, the door swung open with a quick jerk, and the husband presented himself, weary with labor.

A look of intelligence passed between his wife and himself; he too scanned the boy's face with an expression not evincing satisfaction, but nevertheless made him come to the table, and then enjoyed the zest with which he despatched his supper.

Day after day passed, and yet the boy begged to be kept "only till tomorrow," so the good couple, after due consideration, concluded that so long

as he was docile and worked so heartily they would retain him.

One day, in the middle of winter, a peddler, long accustomed to trade at the cottage made his appearance and disposed of his goods readily, as he had waited for.

"You have a boy out there splitting wood I see," he said, pointing to the yard.

"Yes; do you know him?"

"I have seen him," replied the peddler, evasively.

"And where? who is he? what is he?"

"A jail-bird!" and the peddler swung his pack over his shoulder: "that boy, young as he looks, I saw in court myself, and heard his sentence—ten months; he's a hard one—you'd do well to look carefully after him."

Oh! there was something so horrible in the word "jail," the poor woman trembled as she laid away her purchases, nor could she be easy till she had called the boy in and assured him that she knew the dark part of his history.

Ashamed and distressed, the child hung down his head; his cheeks seemed bursting with hot blood; his lip quivered, and anguish was painted vividly upon his forehead, as if the words were branded in his flesh.

"Well," he muttered, his whole frame relaxing as if a burden of guilt or joy had suddenly rolled off, "I may as well go to ruin at once—there's no use in trying to be better—everybody hates and despises me—nobody cares about me. I may as well go to ruin at once!"

"Tell me," said the woman, who stood off far enough for flight if that should be necessary, "how came you to go so young to that dreadful place? Where was your mother?"

"Oh exclaimed the boy, with a burst of grief that was terrible to behold, "Oh! I hadn't got no mother oh! I hain't had no mother ever since I was a baby. If I'd only had a mother," he continued, his anguish

gushing out of his strange-looking gray eyes, "I wouldn't 'a been bound out, and kicked, and cuffed, and laid onto with whips; I wouldn't 'a been saucy, and got knocked down, and then run away, and stole because I was hungry. Oh! I hain't got no mother since I was a baby."

The strength was all gone from the poor boy, he sank on his knees sobbing great choking sobs, and rubbing the hot tears away with his knuckles. And did that woman stand there unmoved? Did she coldly tell him to pack and be off—the jail-bird?

No. no; she had been a mother; and though her children slept under the sod in the churchyard, she was a mother still.

She went up to that poor boy, not to hasten him away, but to lay her hand kindly, softly on his head—to tell him to look up, and from henceforth find in her a mother. Yes, she even put her arm about the neck of that forsaken, deserted child; she poured from her mother's heart sweet, womanly words of council and tenderness.

Oh, how sweet was her sleep that night! how soft was her pillow! She had linked a poor suffering heart to hers by the most silken and strongest bands of love. She had plucked some thorns from the path of a little sinning but striving mortal.

Did the boy leave her?

Never—he is with her still, a vigorous, manly, promising youth. The low character of his countenance has given place to an open, pleasing expression, with depth enough to make it an interesting study. His foster father is dead, his good foster-mother, aged, and sickly, but she knows no want. The once outcast is her only dependence, and nobly does he repay the trust:—The Christian Life.

We try to live as simply as possible, and by the Grace of God we have learned that the less we need of the things of this world the better we can resist Satan, and the easier it becomes to walk before God humbly and serve Him faithfully:—A Jewish Missionary.

THE OLD MAN AND HIS BOWL.

An old man sat by him self eating his food out of a wooden bowl. Once he had a place at the dining table, but his hands had grown so shaky he spilled his food and his son and daughter declared they could no longer endure his presence at the table with them. At first he had been given an earthen dish but after he left that fall his food was always given him in the wooden bowl. The five year old grand son was busily hacking away at a piece of wood for he had finished his meal before the others had and had rushed to this interrupted occupation. "What are you making there so fine?" asked the father. "I am making a bowl," the boy promptly answered, "for you and mother to eat out of when I am big." The parents looked at each other, then rose with out a word and began preparing a place at the table and the father led the old man back to his rightful place from which he was never again removed. The parents had seen themselves in their father's place and had been made to realize they did not love him as they loved themselves.— Selected.

I WILL NOT YIELD.

His servant ye are to whom ye obey Rom. 6:16.

I will not yield to the tempter
I will not yield to sin
God's power is able to keep me
I will the victory win.

I will not yield I will be free
Sin shall no more reign over me
God will sufficient grace supply
Before I'll yield, I'll die.

I will not yield to the tempter
Christ died to set me free,
And rose for my justification
And I will perfect be.

I will not yield to the tempter,
All heav'n to help me stands;
God plenteous grace will supply me
Nor leave me in his hands.

I will not yield to the tempter;
God doth my heart incline
To yield myself to the spirit,
And do His will divine.

I will not yield to the tempter
Let who will walk in sin,
For he who to day over cometh
A crown of life shall win.

I will not yield to the tempter
My soul is glory bound;
When Jesus cometh to claim me
I would be spotless found.

SPARKS FROM DIFFERENT ANVILS.

It is sometimes expedient to forget what we know.

The best things require the most patience for their development. A tent may be put up in an hour, but a strong and stately building calls for long and careful work. We have need of patience, not only with others, but also with ourselves in the building of character into what we would have it.

Beware of small expenses; a small leak will sink a great ship.

One house is enough for a home, but a home is worth a whole township of houses.

Greatness lies not in being strong, but in the right use of strength.

A single fact is worth a shipload of arguments.

Faith flourishes in solitude.

He that abideth low cannot fall is hard.

A customary faultfinder is Satan's instrument.

Do not mistake your judgment of other men for the judgment of God.

Every generation needs regeneration; none needs it more than the present.

Even Solomon was not always wise.

Earthly riches are full of poverty.

Thy works, not mine, O Christ,
Speak gladness to this heart;
They tell me all is done;

They bid my fear depart.
Thy death, not mine, O Christ,
Has paid the ransom due;
Ten thousand deaths like mine,
Would have been all too few.

To whom, save Thee,

Who can alone

For sin atone,

Lord, shall I flee?—H. Bonar.

The fact can not be ignored that there are millions in South America who are living in as dark superstition and wickedness as many of the natives of Africa, India, or the Islands of the Southern Seas.

TRACTS! TRACTS!

General Conference of May 1919 decided to offer all tracts free for judicious distribution and the following classification will enable the persons wanting tracts to judge as to the kind they wish to order. They will be printed from time to time as demanded and the cost of same will be met with free will contributions. Stamps should accompany the order for tracts.

SOULS SAVING TRACTS.

Time, Death and Eternity.
An Interesting Conversation.
"We Would See Jesus."
The Worm that Never Dieth.
Points for Serious Consideration.
Death Eternal.
Whom Are You Serving.
Lost! Eternally Lost!
Retribution.
Repent for the Kingdom of Heaven is at Hand.

DOCTRINAL.

What We Believe and Why We Believe It.
The Scriptural Head Veiling.
Scriptural Exposition of Feet Washing.
Sanctification and Second Definite Work.

MISCELLANEOUS.

At God's Expense.
Clean Speech.
Dialogue.
Symposium.
Constitution and By-Laws of the Brethren in Christ church at 6 cents per copy Postpaid.

Send your order to H. G. Brubaker,
S. G. Engle, Grantham, Pa.

1920—SCRIPTURE—1920 TEXT CALENDAR



Size of Calendar 9½ x 16½ inches

THE Scripture Text Calendar for 1920 is the very best that we have ever seen it being printed in four colors—both on the cover and inside.

The cover design is the beautiful modern Madonna and child, artistically reproduced, with the Wise Men below making their way toward the Star.

The twelve four colored illustrations, one on each page—furnish you a most beautiful collection of Bible Art pictures.

The International Sunday School Title and golden text are shown. Then on the back of the Scripture Calendar is Ropp's 200 year calendar, showing what day of the week you were born, also the Easter Sundays for ninety years.

This calendar has proven a wonderful seller through Sunday Schools Missionary Societies and other religious organizations.

Agents wanted in every community a splendid opportunity to spread the gospel and earn missionary money.

Prices—One to One Hundred			
Single Copies	\$.30	25 Copies	\$ 5.25
5 Copies	1.25	50 Copies	10.00
12 Copies	2.75	100 Copies	17.00

EVANGELICAL VISITOR
Nappanee, Ind.

ADAM CLARKE'S COMMENTARY

This great set of books sells regularly at this time at \$12.00, but we are able to offer the entire set of six volumes at the low price of \$9.90 not prepaid.

When it comes to picking a commentary we are sure there is none better than Clarke's.

Order of

EVANGELICAL VISITOR
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WILL YOU BE ONE OF THEM?

"As we have therefore opportunity let us do good to all men."

Do you want to share in the blessing that comes as a result of helping others.

The Evangelical Visitor is a full salvation Periodical.

It is loaded each issue with Bible teaching, that is wholesome, helpful and inspiring. It has a message for old and young. For unsaved and saved.

It contends "For the faith once delivered to the saints."

"Is it a blessing to your Home?"

"If so might it not be to others?"

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